THE REVIEW AND EXPOSITOR

A BAPTIST THEOLOGICAL QUARTERLY.

EDITED BY THE FACULTY OF THE
SOUTHERN BAPTIST THEOLOGICAL SEMINARY

EDITORS

E. Y. Mullins, D.D., LL.D.
Editor-in-Chief.

W. O. Carver, Th.D., LL.D.,
Managing Editor.

F. M. Powell, Th.D.,
Literary Editor.

A. T. Robertson, D.D., LL.D.,
Business Manager.

J. R. Sampey, D.D., LL.D.
G. S. Dobbins, Th.D.
J. M. Adams, Th.M.
Kyle M. Yates, Th.D.
C. S. Gardner, D.D., LL.D.
W. H. Davis, Th.D.
H. W. Tribble, Th.D.
Geo. B. Eager, D.D., LL.D.

Associate Editors.

P. W. Crannell, D.D., LL.D., Kansas City, Kan.
Rev. W. T. Whitley, A.M., Ph.D., D.D., Droitwich, Eng.

On general matters address Prof. E. Y. Mullins, Editor-in-Chief; with regard to articles and editorial business, address Prof. W. O. Carver, Managing Editor; with regard to books and reviews, address Prof. F. M. Powell, Literary Editor; on business matters, address Prof. A. T. Robertson, Business Manager.

THE REVIEW AND EXPOSITOR

Vol. XXV. July, 1928 No. 3

JOHN BUNYAN.

By W. Y. Fullerton, D.D. London.

If ever there was another man besides the Forerunner of Jesus of whom it can truly be said "There was a man sent from God whose name was John", it was John Bunyan, and he too was a Baptist. We may begin by stating that quite clearly: the controversy on the subject is closed. He did not always agree with the other Baptists of his time, but then it is the glory of Baptists that they may think independently and yet unite harmoniously in the faith of which baptism is the sign. They are not Baptists because they baptize, they baptize because they are Baptists.

To appreciate John Bunyan in any adequate degree we need to understand two periods in human history, the age in which he lived, and the age in which we live ourselves; remembering all the time the aphorism of Aristotle: "the nature of man is not that out of which he has developed, but that into which he is developing; not what he is at the lowest, but what he is at the highest, not what he was *born as* (to borrow a happy distinction) but what he was *born for*".

In Bunyan's days England was being re-born, and the pangs of the process had seized the nation. Happily in 1611 the Bible had been given to the nation in the incom-

parable version, which, despite all subsequent revisions, will continue to be used by those who value divine truth embodied in grand words. Shakespeare had written his mighty works and added to the wealth of English language and thought, while John Milton, another gift of God, was John Bunyan's contemporary, as was Isaac Newton, who grasped the great idea of a controlling force between the heavens and the earth while Bunyan was writing his Pilgrim's Progress.

And England was being united to America: in 1620 the Mayflower sailed across the Atlantic, God having sifted the Three Kingdoms to find choice souls to people the new continent, and that westward movement of men who loved liberty continued during Bunyan's life. His was the age of strong religious convictions, and profound belief in the New Testament revelation on which the life both of America and Britain has been built.

It was Cromwell's day. In the year of Bunyan's birth Cromwell was sent to London to represent Huntingdon in the third stormy parliament of Charles I. When sixteen years of age Bunyan was called to the Army, amongst the "225 able armed men for soldiers", which the City of Bedford supplied, and he remained in the Army from November, 1644 until June 1647, first at Newport Pagnell, and afterwards at Leicester. On June 14th, 1645, a date ever memoriable in English history, the victory of Naseby was gained by the Parliamentary forces, the great battle which secured the liberty of England for all time. Mr. G. M. Trevelyan, the Professor at Cambridge, has with calm judgment recently stated that if the Battle of Naseby had ended differently the Pilgrim's Progress would never have been written. Carlyle, who strangely enough has not included Bunyan among his 'Heroes', gives a footnote to Cromwell's memorable letter in which he acquainted the Parliament with the victory, ascribing all the glory of it to God, thus: "John Bunyan, I believe, is

this night in Leicester, not yet writing his Pilgrim's Progress on paper, but acting it on the face of the Earth, with a brown matchlock on his shoulder. Or rather without the matchlock just at present: Leicester and he having been taken the other day". But it was the Holy War he was acting, in this city within reach of Naseby, not the Pilgrim's Progress.

The tyranny of Kings was ended on January 30, 1649, by the execution of Charles I, and Cromwell's Protectorate, with all its idealism, continued until September 3, 1658, when he passed over leaving his sorrowing family as he called them to his bedside "The Covenant to feed upon". But every stone that Cromwell had built into the Temple of God by force was taken out again—it is not thus that God's Kingdom grows. The Restoration followed and Charles II reigned until 1685, the country swinging from Puritanism to license. In 1662 the Act of Uniformity was passed, and on St. Bartholomew's Day, 2,000 clergy, a fifth of the whole, who valued their consciences before their livings, were driven from their parishes. King James, after all his double-dealing, fled in November, 1688, before his son-in-law, William, Prince of Orange, under whom the Protestant faith was declared to be the faith of England: and there never has been civil war in the land since then. Bunyan lived through this great time: and died just before the birth pangs of the new England were over.

But now three hundred years after his birth his influence in the world is greater than ever: his Tercentenary is more than a Commemoration, it is almost a Coronation. Never before has so much attention been directed to the man and the message, and without exaggeration we may say that if he lived and wrote when England was being reborn, now he appeals to men everywhere because the world is being reborn, and his is the message which not only by its content but by its beauty wins its heart.

"The history of literature" writes Mr. Augustine Birrell "is full of surprises, but none of them more surprising than this preeminence of Bunyan after three hundred years. At the present moment, whatever it may be a hundred years hence, Bunyan is as widely known throughout the English-speaking realms as an author as either Shakespeare or Milton. And if some personal acquaintance with the contents of an author's literary work is demanded beyond the mere sound of his name, Bunyan might possibly hear the poll". Not only in the story of his Pilgrim and in his other writings do we get a contemporary picture of many of the aspects of the time in which he lived, we find, amidst the uncertainties and fluctuations of our own time, a pure clear voice that assures us that the Celestial City is no myth, that the City of Destruction still describes the world, and that sin is a dread reality. Bunyan lived for sixty years and he wrote sixty treatises, some of them theological, some controversial, and these scarcely concern us to-day, though there are many gems amidst the mass of words, but the book of his heart, "Grace abounding to the Chief of Sinners", is a classic of the inner life for all time: his "Holy War" a massive analysis of the siege of Mansoul: his "Life and Death of Mr. Badman" a picture not only of the evils and tricks of his own day but of those of the twentieth century; and "The Jerusalem Sinner Saved" one of the finest gosepl appeals ever preached or penned. All these speak to our own time.

But time-long and world-wide comes the Pilgrim's Progress, which has been translated into more languages than any other book except the Bible. The Religious Tract Society alone has issued 120 versions. John Richard Green says in his "Short History of the English People": "In no book do we see more clearly the new imaginative force which had been given to the common life of Englishmen by their study of the Bible. His English is the simplest and homeliest English that has

ever been used by any great English writer: but it is the English of the Bible. He has lived in the Bible till its words have become hs own. He tells his tale with such perfect naturalness that allegories become living things, that the Slough of Despond and Doubting Castle are as real to us as places we see every day, that we know Mr. Legality and Mr. Worldly Wiseman as if we had met them in the street. It is in this amazing reality of impersonation that Bunyan's imaginative genius specially displays itself. But this is far from being his only excellence. In its range and in its directness, in its simple grace, in the ease with which it changes from lively dialogue to dramatic action, from simple pathos to passionate earnestness, in the subtle and delicate fancy which often suffuses its childish words, in its playful humor, its bold character painting, its even and balanced power, The Pilgrim's Progress is amongst the reallest of English poems. For if Puritanism had first discovered the poetry which contact with the spiritual world awakes in the meanest souls, Bunyan was the first of the Puritans who revealed the poetry to the outer world". And Lord Macauley in his history says: "His rude oratory roused and melted hearers who listened without interest to the labored discourses of the great logicians and Hebraists. His works were widely circulated amongst the humbler classes: one of them, The Pilgrim's Progress, was, in his own lifetime translated into several foreign languages. It was, however, scarcely known to the learned and polite, and had been, during nearly a century, the delight of pious cottagers and artizans before it was publicly commended by any man of high literary eminence. At length his critics condescended to enquire where the secret of so durable a popularity lay. They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a masterpiece. Bunyan is decidedly the first of allegorists as Demosthenes is the first of orators, and

Shakespeare the first of dramatists. Other allegorists have shewn equal ingenuity, but no other allegorist has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love".

It is now time we came to the personal story of this remarkable man. The thing that surprises most people about Bunyan when they first hear it, is that he had red hair—not aggressively red but still red: mixed with grey in his later years, but still brown-red. We are so accustomed to see his portrait in black and white that instinctively we think of him as dark, like most of those around him. But in his village home at Elstow he would be almost singular, and when in later years he wore his hair long, he would be anywhere remarkable. The glowing hair was the emblem and evidence of an ardent nature: he could do nothing by halves, in anything he undertook he would be whole-hearted. He was more the child of the Sun than of the Earth.

The date of his birth is unknown; all we know is that he was christened in the Parish Church on November 30, 1628, so probably he was born in that month: and he died on August 31, 1688. In his undisciplined boyhood there was no promise of his great career; his father sent him to school, where he learned to read and write, but he afterward confesses—"I did soon lose that little I learned, and that almost utterly", and when he began to write his books it was with a very labored hand. It has been conjectured that he came of Gipsy stock, seeing that his father was a tinker, since that was the trade frequently followed by that wandering race, but other conjectures are easily possible, and since his ancestry can be traced for four hundred years this surmise may be dismissed. Anyhow the lad was largely left to his own devices, with the inevitable result in such a nature, the red-haired boy of the village became the ring-leader in all sorts of mischief, rowdy, impudent, what would be called in Ireland "a corner boy", almost a hooligan.

"From a child", he says, "I had few equals, both for cursing, swearing, lying and blaspheming the holy name of God". There is no need to go beyond this statement. He speaks of himself afterwards as the chief of sinners, but so did Paul, and a man's estimate of his own sin is to be judged, not by the volume of it, but by the distance between his deed and his ideal: a decent man with a high vision will think himself a greater sinner than a brutal man will think himself who has a low vision, or no vision. The sense of sin, as with the saintly George Herbert, is often to be measured by the keenness of the sensibility. Oliver Cromwell exclaims: "You know what my manner of life hath been. Oh, I lived in and loved darkness, and hated light. I hated goodness". Yet his sins were probably but the exuberance of youth. In "The Jerusalem Sinner Saved", Bunyan himself says, "A sinner may be comparatively a little sinner, and sensibly a great one. There are two sorts of greatness in sin—greatness by reason of number, greatness by reason of the thoroughness of the conviction of the terrible nature of sin. In the last sense, he that hath but one sin, if such a man could be found, may, in his own eyes, find himself the biggest sinner in the world." John Bunyan was not unchaste; he tells us that in plain words; nor was he dishonest nor a drunkard. Paul got through all the commandments without condemnation, until he came to the tenth ("I had not known sin if the law had not said 'Thou shalt not covet' "), but Bunyan got no further than the third, and there he made a bad break and gloried in it, as he also gloried in his heedlessness of the fourth. In "Life and Death of Mr. Badman" he possibly reveals part of his own early life, but that can only be incidental, since he pictures Badman as the child of pious parents, which his own certainly were not. But in trying to read his nature from his portrait with its fine head and impressive presence, the conviction is forced upon us that there must have been a "throw-back" to an

earlier ancestry, and Mark Rutherford voices our feelings in saying that his face is the face of a poet and in its proper sense that of an aristocrat, and it might be that of a great Admiral or General.

When he was about twenty years of age he married, and had four children, one of them the blind Mary of whom he was so pathetically fond, and for a while there was a great reformation in his conduct. To please his wife he had a sort of family prayer, but, says Alexander Whyte, "That was no better than hanging up some of his father's old horseshoes at the door, so as to keep away all approaching ghosts for the night." But he was mightily pleased with himself, and says "I thought I pleased God as much as any man in England. Thus I continued for about a year".

His first conviction was when Parson Hall preached on Sabbath breaking, which he says in unforgetable phrase "for that instant did benumb the Sinews of my best Delights". But he shook off the load on his conscience by eating a good dinner, and in the afternoon returned to his sport. In the midst of the game of Cat "having struck it one blow from the Holes, just as I was about to strike it a second time, a Voice did suddenly dart from Heaven into my soul". We have already heard the message and Mr. Gwilwym O. Griffith, his recent biographer, makes the most pregnant comment on the incident. "What we now understand is, that in Bunyan's soul, and for that instant between the first and second blow, eternity took the place of time". For the second time that day he silenced his accusing conscience, but soon afterwards, and for about a year, he sought to make compromise with God. He had taken much delight in ringing the church bells; that he renounced. But he still went to see the ringing for a while until he feared as to what would happen if the bells should fall. Then he contented himself with standing at the steeple door, but a new fear pursued him. What if the steeple were to fall?

Finally he was forced to flee. But he never got away from his delight in ringing of bells; in both his Allegories when bells may ring he sets them ringing, and it would be an interesting exercise for young people to discover how often their music is heard.

Of his habit of swearing, which seemed to be ingrained into his nature, he was cured on the instant and that by a very unlikely ministry. He was standing at a shop window cursing and swearing, as he tells us, like a madman, and for no particular reason. It was only after his wonted manner. The woman of the house, although herself direputable, said it made her tremble to hear him "and told me further, that I was the ungodliest fellow for swearing that she had ever heard in her life; and that I, by thus doing, was able to spoil all the Youth of the whole town, if they came but in my company". The shock of the rebuke severed him from that sin. He hung his head and wished with all his heart that he might be a little child again. All this while I knew not Jesus Christ, neither did I leave my Sports and Play".

"Upon a day the good providence of God did cast me to Bedford to work at my calling" Bunyan, in "Grace Abounding", dates one of the notable helps in his search for God. He tells us of three or four poor women sitting at a door in the sun talking about God. "They spake as if God did make them speak; they spake in such pleasantness of Scripture Language, and with such appearance of grace for all they said, that they were to me as if they had found a new World, as if they were people that dwelt alone, and were not to be reckoned amongst their neighbors". In the description Bunyan gives of it, Alexander Whyte admires both the style and the genius and declares that we know these poor women "far better than if we had lived next door to them all our days". The paragraph need not be quoted in full here, for it is to be hoped that in this tercentenary year many will read this story of the heart—which can be purchased cheaply,

for themselves. But where did Bunyan get his style and his genius? The style from the Bible and Fox's Book of Martyrs, all the books he possessed, the genius as a special gift from God. The tinker was a thinker. Bunyan goes on to tell us that he often sought the company of these poor people "And the more I went among them the more I did question my condition".

At length there came complete deliverance. "Now did my chains fall off my legs indeed." The word that wrought the miracle came to him as he was passing in the field. "Thy righteousness is in Heaven." "Now I could look from myself to Him and should reckon that all these Graces of God that were now green on me, were yet but like these crack-goats and fourpence-halfpencies the rich men carry in their purses, when their gold is in their trunks at home! Oh! I saw my gold was in my trunk at home! In Christ my Lord and Savior." And he adds that all these blessed considerations of Scripture "were in these days made to spangle in mine eyes". In his treatise on "The Doctrine of Law and Grace", he dates the dawn of peace. "But at the last, as I may say, when the set time was come, the Lord, just before the Quakers came into this country, did set me down so blessedly in the truth of the doctrine of Jesus Christ." The Quakers came in 1654 and Bunyan joined the church at Bedford in 1653.

The year 1655 is to be remembered for four events. His wife died: John Gifford, his minister and friend, died; he moved his home from Elstow to Bedford: he began preaching. He was now twenty-seven years old, and he was ready to face his life work. Still pursuing his trade, making and mending utensils as Paul made and mended tents, the fire that burned in his heart would not let him be silent. The little band of disciples, now without a shepherd, needed such help as was available, and with much trembling Bunyan began to speak to them. He was cruelly conscious of his deficiences, his lack of educa-

tion, and his humble station, but as John Burton, who came as Gifford's successor, put it, though he was without human learning he had three heavenly degrees—"union with Christ, the anointing of the Spirit, and experiences of the temptation of Satan, which do more to fit a man for that mighty work of preaching the Gospel than all university learning and degrees that can be had". Almost immediately he had large acceptance with the people, preached to crowds in front of the Moot Hall at Bedford, and soon went further afield.

His own account of his prison years is that "Having made profession of the Glorious Gospel of Christ for a long time, and preached the same about five years, I was apprehended at a meeting of good people in the country (among whom had they let me alone, I should have preached that day, but they took me away from amongst them) and took me before a Justice: who after I had offered security for my appearing at the next sessions, yet committed me, because my sureties would not be bound that I should preach no more to the people". In due course he appeared at the sessions, and then, with a delightful touch of naivete, he says "I was had *home to prison* again and there have lain now complete twelve years, waiting to see what God would suffer these men to do to me". He spent a fifth of his life in bondage.

It was on the twelfth of November, 1660, when he went, according to his promise, to preach at Samsall by Harlington in Bedfordshire, that Mr. Francis Wingate issued a warrant for his apprehension. The Act of Uniformity had not yet been passed, but there was an old statute, prohibiting conventicles, which served the purpose of those who desired to stamp out nonconformity. He could easily have escaped arrest, as some of his friends advised him to do, but he answered: "No, by no means, I will not stir, neither will I have the meeting dismissed for this. Come, be of good cheer, let us not be daunted: our cause is of God. We need not be ashamed

of it: to preach God's Word, it is so good a work, that we shall be well rewarded if we suffer for that". He argued that if he ran he would seriously discourage those who were newly converted, and that the world would count him a coward and have blasphemed the gospel. So though he knew it was a forlorn hope, he stood his ground, and willingly faced the worst "to confirm the Truth by way of suffering, as I was before in testifying of it according to the Scriptures in a way of preaching". He was a Volunteer, not a Pressed-man.

He began the meeting but could not proceed because the constable came in with the warrant to take him to the Magistrate, who, however, was not at home that day. So one of Bunyan's friends engaged to bring him to the constable on the morrow, and on the morrow he was taken to Mr. Francis Wingate, who insisted that he should give up preaching. To whom Bunyan replied that he would not leave preaching the word of God, and the Justice withdrew to make the order for his committal to gaol. While that was a-making a Dr. Lindale came into the room and taunting him in reviling terms sought to convince him that he had no right to preach; and Bunyan answered with great discretion, but to no purpose. On the way to prison he was told that if he would only say a form of words he might be released, and was taken back again to the Justice. There was a Mr. Foster, who pretended at first to be his friend, and told him that if he would promise not to call the people together he might have his liberty and go home. In the light of the candle they debated the matter, but of course Bunyan, who got the better of the arguments, refused. "And verily", he says, "as I was going forth of the doors I had much ado to forebear saying to them that I carried the peace of God along with me: but I held my peace, and blessed be God went away to prison, with God's comfort in my poor soul."

After seven weeks he was brought before the Quarter

Sessions, and the discussion turned largely on the Common Prayer Book, "which we know", said Sir John Kelynge, hath been ever since the Apostles' time, and is lawful to be used in Church". In the midst of the argument Bunyan asserts that God brought a text to his mind. "I say God brought it, for I thought not on it before: but as he was speaking it came fresh into my mind, and was set so evidently before me, as if the Scriptures had said, Take me, Take me;" so when he had done speaking Bunyan quoted the verse in the eighth chapter of Romans where it says that the Spirit helpeth our infirmities, and then, answering ignorance on its own level, he told the Justice to note that it was the Spirit, not the Common Prayer Book, which teaches us to pray, and helpeth our infirmities. The whole examination is interesting even today, and the end was that he was warned he must go to prison again, and if at the end of three months he would not promise to forbear preaching he would be banished the realm, and if after that he were found in the country he must "stretch by the neck for it". To which the brave confessor replied that if he were out of prison today he would preach the gospel again tomorrow, by the help of God. So he went home to prison again.

To his prison, after about twelve weeks, came the Clerk of the Peace, Mr. Paul Cobb, who shewed himself very friendly but sought in vain to shake Bunyan's purpose. He urged him to submit, to forego preaching and to do as much good as he could in a neighborly way; and Bunyan replied that he did not but exercise the gift that was in him, nor, in answer to another suggestion, would he promise to forbear a while till they saw how things would go. He offered, so as to cut off all suspicion of his teaching, to give anyone the notes of his sermons, which he generally wrote out, it is said, after he had preached them, and at the end he answered, "Sir, the law hath provided two ways of obeying: the one to do that which I, in my conscience, do that I believe that I am bound to

do actively: and where I cannot obey actively, there I am willing to lie down, and to suffer what they do unto me".

Sometime before his imprisonment, probably in 1659, Bunyan had wisely married again, perhaps with a premonition that his children would need special care. His reticence on such subjects is characteristic. Elizabeth his wife made three attempts to present a petition on his behalf; and before Judge Hales, who treated her very kindly, she told that she had already made a journey to London to seek her husband's liberty, but she had been referred to the Midsummer Assizes in August, 1661. Nothing but rebuff came of her brave pleadings. In giving an account of it to her husband she says, "only this I remember, that though I was somewhat timorous at my first entrance into the Chamber, yet before I went out I could not but break into tears, not so much because they were so hard-hearted against me and my husband, but to think what a sad account such poor creatures will have to give at the Coming of the Lord". How little could the distressed insulted wife have imagined, says Dr. Cheever, "that beneath the judge's ermine there was beating the heart of a child of God, a man of humility, integrity and prayer! How little could the great, the illustrious, and truly pious judge have dreamed that the man, the obscure tinker, whom he was suffering to lie in prison for want of a writ of error, would one day be the subject of greater admiration and praise than all the judges in the Kingdom of Great Britain".

His next experience he introduces with the quaint phrase, "I will tell you of a pretty business". This was nothing more than his fear that if he were to be brought to the gallows, he might only make a scrabbling shift to clamber up the ladder and he would be ashamed to die with a pale face or tottering knees for such a Cause as this. After many weeks' trouble on this account he determined not to flinch a hair's breadth from the Word and the way of God. "Wherefore, thought I, the point

being thus, I am for going on, and venturing my Eternal State with Christ, whether I have comfort or no. I will leap off the ladder even blindfolded into Eternity, sink or swim, come Heaven, come hell. Lord Jesus if Thou wilt catch me do; if not I will venture for Thy Name." But amid all his difficulties he had many "supports and encouragements", and he says that "were it lawful I could pray for greater trouble for the greater comfort's sake". And later still the word of the hero and martyr "I have determined, the Almighty God being my help and Shield, yet to Suffer, if frail life might continue so long, even till the moss shall grow on mine eyebrows, rather than to violate my faith and principles".

On the statue to his memory in Bedford, with fine instinct the words in the Interpreter's House in The Pilgrim's Progress are applied to Bunyan himself "He had his eyes lifted up to Heaven, the Book of Books was in his hand, the law of Truth upon his lips, the world was behind his back, and he stood as if he pleaded with men". And it is worthy of note that the only other statue which adorns Bedford is that of John Harvard, not a preacher but a philanthropist. Both named John, both the Gift of Grace, as the name signifies.

The only place that the town that is now proud to give him space for a statue, could from 1660 to 1672 offer him was the County gaol at the corner of Silver Street and High Street. Twelve long years were spent in captivity for Christ's sake, with occasional permission granted him by an indulgent gaoler to visit his family or join his fellow worshippers, once, indeed, he was allowed even to go as far as London, but when this came to the Governor's ears the discipline became stricter. He was not idle, for as far as possible he desired to provide for his wife and children, and he was to make "many hundreds of gross of long tagged leather laces". It is even said that he made a flute from the leg of a chair. No doubt his buoyant spirit would often find relief in song.

He was not alone; one of his fellow prisoners bears witness that when he was there "above three score dissenters were there besides himself, by which means the prison was much crowded. Yet in the midst of all the hurry which so many newcomers occasioned, I have heard Mr. Bunyan both preach and pray with the mighty spirit of faith and plerophory of divine assistance that he has made me to stand and wonder. There also I surveyed his library, the least, but yet the best that e'er I saw—the Bible and the Book of Martyrs".

When Charles II, in pursuance of his policy to favor the Roman Catholics, issued the Declaration of Indulgence dated March 15, 1672, the prison doors opened not only for them but for all Nonconformists. Bunyan and his fellow-prisoners, whose names had been by some misadventure omitted from the list issued by the Privy Council, petitioned the king for their liberty, which was granted on May 8th. But the church at Bedford, anticipating the favorable turn of events, on January 21, 1672, did "with joyful consent call forth and appoint our brother John Bunyan to the pastoral office or eldership", and he, evidently present, accepted the call and received the right hand of fellowship.

There is some difficulty in discovering when Bunyan received his license to preach. Thomas Taylor, of London, in business in Gracechurch Street, who had formerly been Minister in Bury St. Edmunds and elsewhere, made application for sixty-seven licenses in six counties, thirty-six of these in Bedfordshire, of which fourteen are the first to receive attention. The last teacher of the first group is 'John Bunyan', and his meeting place in 'Josias Roughead's' in his orchard in Bedford. I quote now from the three great volumes of 'Original Records of Early Nonconformity' compiled by my cousin George Lyon Turner, who gave the last years of his life solely to this work. He goes on to say "We do not know how long before the application had been put in, because the

application form was not dated. In what follows we shall see reason for assigning the application to the 29th of April or the first of May or thereabouts, and Thomas Taylor's call for the licenses to some two or three days before the tenth of May".

"So we imagine Taylor allowed an interval of four or five days to elapse between his application for the licenses and his call. When he goes, however, he finds only eleven licenses ready out of the fifty-seven for which application had been made. The law is fulfilled, 'The last shall be first' and 'John Bunyan in the house of Josiah Roughead in Bedford' stands first. That his name and his chief associates had won notice at Whitehall even in 1672 is pretty evident." More than that, it is evident, since the General Pardon was only issued on May 8th, that John Taylor's multiplied efforts in London were for one who was still incarcerated in Bedford Gaol.

He was now a power in the land. He had learned and he had suffered: people flocked to hear him; and he went far and wide preaching the Gospel. No longer plying his trade, the church at Bedford being responsible for his support, possibly like Goldsmith's village pastor, "passing rich on forty pounds a year", he devoted himself to the visitation of his flock, and the exposition of the Scripture. But he was soon called again to suffer. Parliament resisted the King's Declaration of Indulgence, and repealed it the year after it was given, lest Rome should gain the ascendency in England. Their action of course put Non-conformity of any sort under the ban of the law and Bunyan's opponents were not long in taking advantage of it. In March, 1675 a writ signed by thirteen justices was issued against him, still designating him "John Bunyan, Tynker", and he was again thrown into prison, this time the town jail on the Bedford bridge. John Howard in 1788 describes it as about twelve feet square as it occupied but one pier between the center

arches of the bridge. How properly does the poor pilgrim call it a certain *Den.*

Mr. Mott Harrison, who has revised and annotated the new edition of Dr. John Brown's biography, and is perhaps the leading Bunyan expert of the day, imagines that when his hero, tired out with his toils and anxieties, lay down on his hard couch he literally dreamed the story of his Pilgrim and spent the rest of his imprisonment in putting his dream on paper. Perhaps that in itself's a dream. Anyhow during these months he wrote the story that has been immortal, the latter part of it evidently written in haste, as if hearing of his possible release he welcomed the seclusion of his prison and wished to finish his work before he was again set free.

At liberty again with twelve more years before him he loses no time in the doing of his Master's work, preaching almost incessantly, riding far and near on his errands of mercy, up to London on occasion, where, before his death, twelve hundred people would gather to hear him as early as seven o'clock in the morning, and, as Dr. Powicke relates, "about three thousand to hear him one Lord's day at a town's end meeting house", half of them being turned away. He writes his *Life and Death of Mr. Badman, The Holy War,* the second part of the *Pilgrim's Progress,* and a sheaf of other works with which we need not now concern ourselves—one of them, "A Case of Conscience Resolved", is in opposition to women meeting for worship alone. Bunyan was not always right. But he was always brave and devoted to his Lord, ready to go on errands for Him, or ready to wait—a much harder thing. He became a leading citizen of his own town; honored in the country, influencing England for liberty in perilous times, standing fast for the truth that was in him all the time.

Then the end. He was called to London and went by way of Reading to bring peace between a father who was a neighbor and a son who had earned his father's dis-

pleasure. Having succeeded in his errand he rides to London through excessive rains, and arrives at Mr. Strudwick's house in Holborn "extreme wet". Of course he ought to have rested, especially as he had symptoms of a "sweating distemper", but he preaches in Whitechapel on Sunday, August 19th, and when he arrives back at his hospitable lodging it is evident that he will never preach again. There is some divergence as to dates in the records that have come to us, but there is little doubt that the valiant soldier of Christ was called to the Front on Friday, August 31, 1688. Of the events of those closing days we know nothing who wish to know so much. His body was laid to rest in Burnhill Fields, near which also sleeps George Fox, the Puritan and the Quaker at last at peace; and John Wesley just across the busy London thoroughfare rests as quietly behind City Road Chapel.

At the meeting house in Bedford they gave themselves to prayer as they mourned the loss of their leader. Today a Bunyan Museum, which ought to be more available, lends interest and dignity to the church. To his wife he bequeathed all he possessed, including his little home, the value of the whole, according to the inventory, being £42. 19. 0, and to the world his legacy is immeasurable, the greatest asset, to use the words of R. L. Stevenson, being the "homespun yet impassioned story" which has given him undying fame.

The standard biography of Bunyan for all time is that written by Dr. John Brown, who was minister of Bunyan Meeting from 1864 to 1903 and with almost unceasing industry followed every clue that would throw any light on the life of his hero and predecessor. Nothing essential can be hoped for beyond the result of his researches. But in the Tercentenary Edition which has just been issued there is a mass of material, in notes on the text, and addenda to the chapters which have been supplied as a labor of love by Mr. Frank Mott Harrison, having for

years been in pursuit of the least gleam of light that would lend additional interest to the story, sparing neither expense or labor in finding new material, living for several periods at Elstow, Bunyan's birth-place to gain atmosphere, and ransacking libraries in various centers to gain material.

The complete works of Bunyan were gathered together in three large volumes by Mr. George Offor, a Bunyan devotee, who spent years in seeking his material, and published the result of his search in 1855. These volumes are exhaustive and nothing is likely to be added to them.

The fertility of Bunyan's mind in the invention of names for his character and places is remarkable. It has been computed that there are no less than 444 of them and the felicity of the choice is, in nearly every instance, apparent. The richest exposition of these "Bunyan Characters" is undoubtedly contained in the three volumes issued under that title by Dr. Alexander Whyte.

The Tercentenary seems likely to produce more Bunyan books than any previous epoch. The Centenary of his birth indeed produced none, which is not perhaps to be wondered at seeing that it occurred but forty years after his death. The Bicentenary was likewise barren, attention to the great heritage he has left us only being generallly aroused in the second half of the nineteenth century. But already in our own time a number of excellent books on Bunyan, and new editions, especially of The Pilgrim's Progress, have been issued. I hope it will not be counted immodest if I say that in response to the request of the Executive Council of the Baptist World's Alliance, in anticipation of the Baptist World's Congress in June, I have added to the number a volume entitled "The Legacy of Bunyan", emphasizing the thought of Abounding Grace, which underlies all his works.

During the Toronto Congress a Bunyan Window is to be presented to McMaster University. In Westminster

Abbey there is a memorial window, largely the gift of Bunyan's American admirers, unveiled in 1912 by Dr. John Clifford. In Southwark Cathedral, near the spot where Bunyan preached on some of his London visits, there is also a window in his memory, and in Elstow Church two windows illustrate the two great books "The Pilgrim's Progress" and "The Holy War".

The first part of "The Pilgrim's Progress" was written in prison, not in the first imprisonment, which lasted for twelve years, 1660-1672, a fifth of his lifetime; but during the six months which he had subsequently to suffer in 1678, this time in the town jail and not in the county jail.

One of his recent biographers, Rev. R. H. Coats, who has largely entered into the spirit of the old saint, gives a vivid description of his surroundings during the six months of his second captivity. "Beneath him was the din of the world's 'traffic', the murmur of pedestrians, the clattering of horses' hoofs, and the rumbling of carts and wagons, the swishing of water against stone piers, as the Ouse crept slowly eastward towards the Fens. But Bunyan, if he heard these things, heeded them not. His thoughts were with Christiana on the Delectable Mountains, or in the Land of Beulah, or in that soul-refreshing meadow that was curiously beautified with lilies and green all the year long".

The immortal Allegory may almost be considered inspired, the afflatus was upon him, and, when his release was near, he was evidently in haste to finish it before his time of composure should be ended. The second part of the Allegory was not written until six years afterwards: "The Holy War" being published between the two.

Of his preaching he tells us that sometimes he felt "that his head had been in a bag all the time of the exercise", sometimes "that a word cast by the bye had done more execution in a sermon than all that was spoken beside", sometimes he felt as if an angel of God were

standing at his back to encourage him, and again to use his own great words: "I could not be contented with saying I believe and am sure, methought I was *more than sure* (if it be lawful so to express myself) that these things which I asserted were true". He was pastor as well as preacher, visiting his people, and guiding the church in its affairs. He became known familiarly as Bishop Bunyan, and in one case that he records, the good woman whom he visited called him "Ah, Goodman Bunyan"! This gives some idea of the relation that existed between him and his people.

As his influence widened there is no doubt that Bunyan did much to save his country during the troublous times through which it was passing, though he seems, never to have referred to public events in his preaching, as evidenced by the sermons which have been preserved to us. In his early days he said "I was never out of the Bible", and in his later years the use he makes of Scripture shows how his mind was saturated with it. As Browning puts it:

> His language was not ours,
> 'Tis my belief God spoke:
> No tinker has such powers.

Dean Stanley says of the Pilgrim's Progress, "That book has been truly described as one of the few which act as a religious bend to the whole of English Christendom, as one which, with perhaps six others, and equally with any one of the six, has, after the English Bible, contributed to the common religious culture of the Anglo-Saxon race".

Dean Farrar, with splendid exaggeration, affirms that there is "More to humanity in one page of the tinker's writings than all the banks of the Rothschilds".

Mark Rutherford says "We are now beginning to see that he is not altogether the representative of Puritanism, but the historian of Mansoul, and that the qualification

necessary in order to understand and properly value him is not theological learning, nor in fact any kind of learning or literary skill, but the experiece of life, with his hopes and fears, bright day and black night''.

And James Anthony Froude, who had but scant evangelical sympathy, yet writes with enthusiasm: ''Men of intelligence, therefore, to whom life is not a theory, but a stern fact, conditioned round with endless possibilities of wrong and suffering, though they may never adopt Bunyan's creed, will continue to see in conscience an authority for which culture is no substitute, they will conclude that in one form or other responsibility is not a fiction but a fact. And so long as this conviction lasts the Pilgrim's Progress will still be dear to men of all creeds who share it''.

BUNYAN'S "PILGRIM'S PROGRESS".

A STUDY

By W. J. McGlothlin, Ph.D., D.D., President
Furman University.

By the common consent of mankind "The Pilgrim's Progress" is one of the great books of all history. Next to the Bible itself it has been for two and a half centuries the world's best seller, and its popularity shows no sign of waning. It has been translated into more languages and read more widely than any other book beside the Bible. Written by an Englishman in the seventeenth century it still appeals to men of all races and degrees of culture in the twentieth century. It has in it the elements of universality and immortality; apparently it will never die. Other great books enthrall the learned and cultured; this one charms and delights the child and the plain man as much as the critic. There is nothing in literature like it in its power and appeal. It is "the immortal allegory".

It was probably written in 1675 during a brief second imprisonment of the author, but there is no sentence in the book that smells of the prison atmosphere. In his prefatory "Apology for his Book" he tells us something of the circumstances of its composition. According to his statements the book was something of an accident or by-product of another book which he was writing and was itself unplanned and unintended. But let him tell his experience in his own words.

"I, writing of the way
And race of saints in this our gospel-day
Fell suddenly into an allegory
About their journey and the way to glory,
In more than twenty things which I set down.
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.

Nay, then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum,* and eat out
The book that I already am about."

Thus the composition grew of itself but still he did not mean to make a book or give his work to the world, but

"only thought to make
I knew not what. Nor did I undertake
Thereby to please my neighbor; no, not I;
I did it my own self to gratify
But to divert myself, in doing this,
From worser thoughts, which make me do amiss.
Thus I set pen to paper with delight
And quickly had my thoughts in black and white.
For, having now my method by the end,
Still as I pull'd it came."

The work of composition was a delight to the author, but was unplanned and spontaneous, designed to gratify the author rather than any prospective readers.

If the reader will remember these facts about the composition of Pilgrim's Progress he can better understand some of its peculiarities. It is rather a series of brilliant and vivid allegorical pictures than a continuous progressive and ordered course of events. Repetitions are not infrequent and the movement occasionally bogs down in lengthy discussions. The inner unity of spirit is not clothed with a correspondingly well articulated body. Incidents and characters come tumbling into Christian's path without obvious reason or purpose.

The work was finished in 1675 or 76, but not published until 1678. The cause of the delay was the author's hesitation about the advisability of publishing it. When it was finished it was shown to friends many of whom advised against this step. Some serious-minded men felt that allegory was feigning, unreal and insincere, and therefore unworthy as a vehicle for divine truth. They

declared it was "dark", lacking in "solidity", and dangerous to the "weak"; "metaphors make us blind", they said. Bunyan defends his method as having warrant in Holy Writ itself, declaring,

"My dark and cloudy words they do but hold
The truth, as cabinets inclose the gold."

He believed the method would assist the memory, arouse the indifferent and listless, comfort the discouraged and hopeless. He says,

"This book is writ in such a dialect
As may the minds of listless men affect
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains."

He sets forth his conception of the contents of the allegory in the following words:

"This book it chalketh out before thine eyes
The man that seeks the everlasting prize
It shows you whence he comes, whither he goes,
What he leaves undone, also what he does.
It also shows you how he runs, and runs,
Till he unto the gate of glory comes.
It shows, too, who sets out for life amain,
As if the lasting crown they would attain.
Here also you may see the reason why
They lose their labor, and like fools do die."

While many of Bunyan's friends, as stated above, regarded his dream unfavorably and advised against its publication, others urged the contrary, and so he says,

"Now was I in a strait, and did not see
Which was the best thing to be done by me.
At last I thought, since ye are thus divided,
I print it will; and so the case decided."

Such was the uncertainty attending both the production and the publication of this immortal allegory, not only the greatest production of Bunyan but the greatest

allegory of human history. It was characteristic of Bunyan's plans of composition that his work was very rapid. It required no research, no verifying of quotations. He wrote out of his experience, his memory and imagination. He was fifty years of age when Pilgrim's Progress came from the press and he lived to see ten more editions follow the first, one for each remaining year of his life. This was a remarkable record for that time and for a religious book. It has been translated into most of the important languages of the earth, and is still the delight of children as well as of savants, a comfort to the aged and suffering, a guide to many weary feet. The plain and simple reader who thinks nothing of English style finds in it the same delight as the literary critic who reads it for its wonderful English. Here and there inaccuracies and crudities of grammar and diction appear, but these blemishes are insignificant in comparison with the marvelous simplicity, clarity, beauty and force of the language. It is almost pure Anglo-Saxon, mostly words of one syllable, the colloquial language of Bunyan and his neighbors, purged and made a glorious literary vehicle by the genius of its author. Bunyan received very little education and according to his own statement soon lost and forgot most of that. Until he was nearly thirty years of age and married he read nothing, but when he was religiously awakened he became a great reader of the Bible and Foxe's Book of Martyrs. These two books remained throughout life practically his entire library. His style was not formed by literature but was the expression of his own genius operating on and with the colloquial English of his time.

He was in the use of language above all else a talker. His trade as a tinker required him to mingle easily with the people, and he had been preaching since 1655, some twenty years. He wrote as he talked to his congregations of plain people to whom Pilgrim's Progress appeals so powerfully. It is now and has been since its publication

next to the Bible the most popular of all religious books. It has behind it no great ecclesiastical organization to push its sales as a means of profitable propaganda. It has continued to sell because of its own intrinsic appeal to the human heart. It has peculiarities of its own age and religious party, and yet it is so far true to the religious experiences of other ages and all sincere religious people that it continues to be read to the present in all nations and tongues. It has universal appeal.

The causes of this great popularity are many and various. First among them perhaps is its excellence as a story and as a series of stories. Once well launched in the story one follows with breathless interest through the poignant and blessed experiences of sturdy Christian even to the end. Bunyan was a great story teller. His religious stories have almost the power of parables. From earliest youth he was blessed with a vivid and powerful imagination which exercised itself with religious subjects. He dreamed often and had visions that were almost as real as solid substance. That imagination appears at its best in Pilgrim's Progress. He himself saw these things and he has the power of making his reader *see* the same things. Illustrations have appeared in some editions of the book, but they always detract from the interest because they are never so clear, vivid and appealing as the word pictures which they are intended to illustrate. Scenes like those of Doubting Castle, Vanity Fair, the Delectable Mountains and the Celestial City are photographed on the brain and are unforgettable.

The delineation of characters is equally great. His theme is the religious and moral character only, and therefore much more circumscribed than the field of Shakespeare who touches the whole gamut of human life. And yet Bunyan's characters, thus circumscribed in their delineation, are almost as distinct and real as those of the great dramatist. Christian and Faithful and By-ends are

as unforgetable as Hamlet and Lear and Falstaff. They are not allegorical abstractions impersonating virtues and vices, but real human beings which are the incarnation of certain moral and religious characteristics. They live and breathe and rejoice and suffer.

In the next place it is a book of religious experience set forth in dramatic form. It therefore touches the deepest experiences of serious men in that form which is most popular and appealing. Bunyan was not a theologian, and is least happy in his semi-theologiral discussions as with By-ends and Ignorance. He lacked both the logical mind and the culture necessary to such discussions. But his sensitive soul had experienced much, plumbing the depths of sin and contrition and scaling the heights of religious exaltation and ecstacy and these experiences he could clothe in flesh and blood in his characters. The interest and popularity of the book would be enhanced by the excision of the theological discussions, leaving the attention fixed upon the characters and their experiences, undisturbed by more ambitious efforts.

Bunyan had a deep and poignant sense of sin. He lived in a profane and blasphemous age, gross in its sins of the flesh, blatant in its unbeliefs, cool and formal in its religion, impatient of such seriousness and earnestness as Bunyan and his friends were given to. It is against this decadent background of religious and moral life that the Pilgrim's Progress is drawn.

In his youth Bunyan himself had fallen a victim to the prevalent defection. His family and their friends were exceedingly poor and largely illiterate, laboring people without social standing or political influence. Among the boys of his own age Bunyan was something of a leader in wildness and irreligion. He surpassed his fellows in the violence and blasphemy of his profanity, in Sabbath breaking, in his devotion to amusements and other vices. Not until after his marriage was there any improvement. He was married at about twenty to a girl as poor as him-

self. They had nothing, not even a spoon with which to begin housekeeping. But she was of a pious family, and herself owned two religious books, and soon she was influencing him for the better. He began to attend church and read the Bible, he left off swearing and other sins and five years later joined the Baptist church of Bedford. While the change was not sudden or violent is was radical, profound and abiding. Henceforth he put into his religion the same energy and abandon of earnestness which he had before given to his profanity and wildness. His sense of his personal sin and unworthiness was exceedingly keen. He believed that without the forgiving grace and mercy of God he was a lost man, and so was all the rest of the world lost. There was no hope in the town of Morality or in Mr. Legality or his son Mr. Civility. His home was a "City of Destruction" which must be abandoned in order to be saved.

The picture of men drawn by Bunyan is sketched in dark colors. And yet it is to be noted that the sins which he depicts are principally those of the psychic life, sins of the soul, of the spirit, such as pride, vain-glory, hypocrisy, fear, shame, profanity, sloth, ignorance, doubt, legality, civility as a substitute for religion, indifference to religion, absorption in worldly ambitions, talking and not doing.

He was himself exceedingly poor, as stated above, and yet there is no tirade against wealth or the wealthy, no feeling of class antagonism. In a brief paragraph he warns against the dangers of wealth by the scene of Lucre Hill where was a silver mine before which stood Demas, "gentleman--like, to call passengers to come and see." Here some pilgrims "going too near the brim of the pit, the ground, being deceitful under them, broke, and they were slain. Some also had been maimed there, and could not, to their dying day, be their own men again." That is all that is said as a warning against the subtle dangers of wealth and materialism which fill so large a sector of our moral and spiritual horizon today. It was enough. "That

treasure", said Christian, "is a snare to those who seek it, for it hindereth them on their pilgrimage."

The period was one of degraded morals. Drunkenness and sexual immorality were frightful, permeating and befouling society from the royal court to the hut of the humblest peasant. And yet they find small place among the sins and temptations of the journey. Drunkenness is hardly mentioned but Faithful met with Wanton just before he reached the wicket gate, "who", he said, "had like to have done me a michief", and "I know not whether I did wholly escape her or not". The delicacy and reserve of the Pilgrim is in striking contrast with the sex-soaked literature of the present day which is not only frank but foul. Its dealing with the sins of the soul is one of the grounds of the universal appeal of the book. These sins are always present, and the best of men are conscious of their subtle power. The opening sentence of the allegory is a window which lets one look into Bunyan's conception of the world. Who can ever forget its haunting sadness and matchless cadences? "As I walked through the wilderness of this world, I lighted on a certain place where was a den, and laid me down in that place to sleep". As he slept he dreamed he "saw a man clothed in rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden on his back." He has become conscious that he lives in the "City of Destruction" which is to be burned with fire from heaven. His wife and children deride, chide, or quite neglect him; his neighbors mocked, threatened and sought to lure him back, called him "craz'd-headed coxcomb", "brain-sick", misled and fantastical. There was not one human thing in all Christian's journey to help him on his way. In Vanity Fair the pilgrims were regarded as fools, bedlams and outlandish men. They were arrested as disturbers of the peace, beaten, exposed in the cage to the scorn of the rabble, condemned to death and Faithful was finally executed. All along the way

there were deceivers who constantly sought to lead the pilgrims astray and terrors to frighten them from the way. The Christian life is indeed a straight and narrow way, difficult, dangerous and beset by sufferings. Such is the world as Bunyan saw it. It was the world of his own bitter experiences. And yet he never rails at it, never complains of his sufferings, only of his sins. It is a bad world from which one must escape even if his efforts cause derision, hardship, and suffering.

Due in part no doubt to the exigencies of its form as the account of a pilgrimage but also to the author's experiences as an active and aggressive Christian man the conception of Christianity which the book contains is that of a passage from one world to another, from this world to the world to come. It entails distain, derision, danger, loss of friends, home and kindred, weariness, hardships, suffering and even death; it is worth all it costs and a thousand times more, but it costs heavily. Its cost is not in the way of service to men but in the loss of their friendship and esteem. There is no expectation of the coming of the kingdom of God on earth; it is a future goal and haven, situated at the end of the journey of life. The pilgrims are travelling from the "City of Destruction" to Mount Zion and the journey is virtually a flight. They did not and probably could not pray, "Thy kingdom come; thy will be done on earth as it is in heaven." That prayer is sincerely prayed only when Christianity has advanced far toward victory.

The type of Christianity has other peculiarities which contribute to the popularity and general appeal of the book. It is an individual and a lay Christianity. There is no church, no organization, no public worship, no sacraments or ordinances, no human service in the book. The only recognized teacher is Evangelist and he is called and prepared of God. The life portrayed is that of the individual Christian, aided by other individual Christians and by means of the grace provided directly by the Lord

of the Way. Doubtless these peculiarities are due in part at least to Bunyan's own experiences. The great official church of England and its clergy were bitterly hostile to him and all his life. Twelve years of his life he had spent in prison at the command of that church. His own church had meant little to him, so the church with its officials finds no place in his pilgrimage. It is, however, worthy of note that he does not pilory the state church or the clergy, corrupt and oppressive as they were at that time. His characters are all human beings, not officials. It is as men that they affect favorably or unfavorably the destinies of Christian. There is no Elmer Gantry in the plot. Neither does the sex problem appear as one of the temptations or trials of Christian. The Christian life is a man's job and a man's problem and his helpers are plain believing men.

There is no reference to organized Christianity, either to the hostile state church or to any of the dissenting bodies, even his own Baptist body. He betrays no slightest sign of dislike toward the persecuting establishment or of love for the friendly bodies. No church has done, perhaps no church could do much for him. It was his wife (no priest, curate or minister) who had brought him to faith and reformation and during the rest of his earthly journey he had struggled and suffered alone. No friendly church offered Pilgrim shelter, protection, or encouragement on his way, nor did any church official bring him the consolations of the gospel. All his help came from the immediate messengers of his Lord, from his Lord's book and from plain pilgrims like himself. When all else failed he turned to All-prayer as his sure retreat, his wisdom and strength. He mentions the Pope who with Pagan had in the olden times cruelly put men to death but now "is by reason of age and also of the many shrewd brushes that he met with in his younger days grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they

go by, and biting his nails because he cannot come at them." He also mentions the parson of the town of Fair-speech, a certain "Mr. Two-tongues". But the only real minister is Evangelist, who comes into the story at various critical moments and always with most blessed results. He is not an official of any church but a messenger, a prophet of God. It was Evangelist who found Christian in his earliest distress, roused him to action and pointed him to the wicket gate. Again when through the advice of Mr. Worldly Wiseman Christian turned aside to the village of Morality in search of relief from his burden it was Evangelist who found him, sternly rebuked him for turning aside from the way, warned him against the serious danger of listening to Mr. Legality and his son Civility and then gently set him again into the way that led to the wicket gate; "after he had kist him, he gave him one smile, and bid him God speed".

Apparently the picture which was the first object shown to Christian in the Interpreter's house was that of Evangelist for he "is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou mayest meet with in the way", and he is warned to beware "lest in thy journey thou meet with some that pretend to lead thee right, but their ways go down to death." The picture of this man is one of the most winsome and engaging in all literature, and undoubtedly expresses Bunyan's view of the true minister. "It was the picture of a very grave person—he had eyes lifted up to heaven; the best books in his hand; the law of truth was written upon his lips; the world was behind his back; he stood as if it pleaded with men; a crown of gold did hang from his head."

Evangelist's function in the economy of grace is set forth as follows: "The man whose picture that is, is one of a thousand. He can beget children, travail in birth with children, and nurse them himself when they are born..... His work is to know and unfold dark things to sinners,

even as also thou see him stand as if he pleadeth with men.... Slighting and despising the things that are present for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward."

As the pilgrims went onward toward the Celestial City Evangelist came upon them again as they were emerging from the wilderness just before they reached the town of Vanity Fair. This time he came to encourage them, rejoicing that they had thus far come off victorious in all their struggles and warning them of yet greater sufferings to come in Vanity Fair which lay immediately before them. Warning them he said, "When you are come to the town and shall find fulfilled what I have here related, then remember your friend and quit yourselves like men, and commit the keeping of your souls to God in well doing, as unto a faithful Creator." Most of Bunyan's ministerial work was in the character of a traveling evangelist, and there can be no doubt that the Evangelist of the pilgrimage embodies his ideal of the true and faithful minister of the gospel.

Compare this picture of Bunyan's with Goldsmith's village preacher:

"A man he was to all the country dear;
And passing rich with forty pounds a year;
Remote from towns he ran his godly race
Nor e'er had changed nor wished to change his place;
Unpracticed he to fawn, or seek for power
By doctrines fashioned to the varying hour;

In his duty prompt to every call;
He watched and wept, he prayed and felt for all.

Allured to brighter worlds and led the way.

At church with meek and unaffected grace
His looks adorned the venerable place;

Truth from his lips prevailed with double sway
And fools who came to scoff remained to pray".

Contrast with these pictures the character of Elmer Gantry, our latest literary creation in the field of the ministry. Have the preachers changed, or the writers?

Notwithstanding the sufferings, dangers and discouragements of Christian, the Pilgrim's Progress is a thoroughly optimistic book so far as the possibilities of the individual Christian are concerned. The path of the pilgrim leads through all kinds of dangers and difficulties, some of them real and some of them only threats intended to intimidate. The point is that Christian always *gets through,* and though often sore and bruised he is usually on higher and firmer ground. Long before the end of the journey his goal is in sight and its glory ravishes his heart. While the book is optimistic, therefore, for the individual it holds out little hope for society as a whole. Christian is compelled to leave most of it behind. Frequently he meets pilgrims who have gone part of the journey but have turned back. He leaves the City of Destruction and Vanity Fair much as he found them. Individuals are plucked as brands from the burning but there is no general turning of faces toward the Celestial City.

Bunyan's theology, if he may be said to have had a theology, was thoroughly evangelical. Man's lost estate and God's saving grace are the pillars upon which the structure rests. There can be no substitute for this grace. The cross with the bleeding Christ stands near the beginning of the road and all along the way divinely appointed messengers and helpers intervene on Christian's behalf. While the background of religious thought is thoroughly evangelical it can hardly be called Calvinistic. Many start on the journey, only to turn back or turn aside, or fall into some pit or suffer destruction in some other way. They start "amain" and die "like fools". The dreamer after the gates of heaven were shut behind Christian and Hopeful observed Ignorance go up to the gate and demand

entrance, but having no certificate "they took him up and carried him through the air to the door that I saw in the side of the hill and put him in there; then I saw there was a way to hell even from the gates of heaven as well as from the City of Destruction." It would be exceedingly difficult if not impossible to present a thorough-going Calvinistic theology under such a similitude as the journey of this allegory.

Bunyan placed his feet upon actual experience and observation rather than upon an abstract theological dogma. And it is this fact which has made his book so appealing through the years. Whether one ever has any of the external hard experiences through which Christian passed, still much of his inner and spiritual experience is common to the Christian life of today. His fears and failing, his triumphs and joys, his disappointments and his hopes are ours today, and for us as for him the shining City is just beyond the turbid river. We who live in calmer times and walk in more peaceful ways feel our hearts strangely warm and throbbing as we watch Hopeful and Christian climb the hill on the other side of the river and approach the gate of the Celestial City. We too hope that we shall share in their experience, for "Lo, as they entered they were transfigured, and they had raiment put on that shone like gold. There was also that met them with harps and crowns, the harps to praise withal and the crowns in token of honor." Then said the dreamer, "I heard in my dream that all the bells in the City rang again for joy, and that it was said unto them, 'Enter ye into the joy of your Lord." And as the wistful dreamer watched he says, "Now just as the gates were opening to let in the men, I looked in after them, and behold, the City shone like the sun; the streets also were paved with gold and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal.....And after that they shut up the gates, which when I had seen I wished myself among them."

BALTHASAR HUBMAIER—1481-1528.

By F. M. Powell, M.A., Th.D.

On March 10, 1528, just a little more than four hundred years ago, Hubmaier was burned at the stake. As history goes, at least in retrospect, four hundred years is a short span; but it is a long period when one considers the persecutions, ancient and modern, which have been heaped upon the Christian people with whom our subject allied himself three years before his untimely death. There has been a studied, and one believes, a perfidious silence about the remarkable history of the Anabaptists in general, and about some of their great leaders in particular; for in any unprejudiced, religious hall of fame, Hubmaier deserves a place of equal rank with Luther, Calvin and Zwingli. Hubmaier saw what all of them had come to see; but he alone had the courage, conviction and character to carry out to the full the acknowledged teaching of the New Testament.

Little is known of Hubmaier's early life, and almost nothing of the life of his family. There is no record left concerning his parents and no trace of them can be found today. Balthasar was born—of humble parents, we know—at Friedburg, an ancient town on the Ach, about five miles east of Augsburg. From the first he was inclined toward piety, a heritage, no doubt, from consecrated parents. Even if his parents were poor, it was easy for a bright boy to get an education in the sixteenth century as the church was constantly on the lookout for worthy recruits to the priesthood. For some unknown reason Hubmaier was late entering the university—entered University of Freiburg May 1, 1503—but here he came into contact with and under the influence of the famous teacher and friend, Dr. John Eck. Hubmaier was a distinguished student, as attested by Eck and others, and took his Master's degree in 1511. The next year he left

with Eck for the University of Ingolstadt where both became teachers, and Hubmaier became, also, the preacher of the university church. His fame was marked from the first and his popularity as a preacher soon secured him a call to Regensburg as chief preacher in the Cathedral Church of that city. His acceptance of this call was of immense importance for it largely determined that his career was to be that of a preacher rather than teacher, and it also freed him from the influence of Eck, who, up to that time, had dominated him.

In 1520 he leaves Regensburg (Ratisbon) for Waldshut, then and now, an unimportant city. But it was of a thoroughly German population, among the mountains and close to Switzerland; thus the people had a love of freedom which could be found in few places. Here he was warmly received and found a home-like atmosphere. For the next two years he was exceedingly zealous in all Roman Catholic observances, but during this time he began, for the first time, a real study of the scriptures. Beginning with Paul's epistle to the Romans, he proceeds to Corinthians and soon comes to see that the Roman Catholic Church is wrong both in doctrine and practice, and that salvation comes from faith in Christ rather than from the church and sacraments.

In June, 1522, he visits Switzerland. This was a visit of great importance as the Swiss were then in turmoil against the "Old faith" and on the verge of a revolution. Hubmaier soon returns to Waldshut and renews his study of Paul's epistles. It is about this time that his study of some of Luther's tracts makes such a deep impression upon him and that he is called to return to Regensburg. This call he accepts but he does not resign Waldshut. Again in Regensburg, using the Gospel of Luke as a basis, he plunges into a thorough-going, evangelical type of preaching. He returns to Waldshut March 1, 1523, and from the first evinces a decided change of religious convictions.

By April, 1523, he is in active communication with the Swiss reformers. At Zurich he confers with Zwingli on many subjects, but especially on infant baptism, "of which he could find no trace in the New Testament." From Zurich he goes to St. Gall. There, upon invitation, he preaches to the delight of the evangelicals. He returns to Waldshut but is again in Zurich and takes active part in the famous "Second Disputation", October, 1523. (The First Disputation was in January, 1523). On the first day of the Disputation Hubmaier spoke at length on the Scriptures, proclaiming them to be the sole guide and light. On the second day he spoke against images, and on the third day against the Mass. Up to this time Zwingli had been in full sympathy with all who desired reformation on a New Testament basis. In doctrine Hubmaier and Zwingli are still together, but from now on they will differ as to policy and Zwingli will counsel moderation.

Hubmaier now returns to Waldshut, thoroughly committed to the policy of reform. Early in 1524 he marries Elizabeth Hugline, the daughter of a burgher. With a rich faith and a rare courage she not only shared his fortunes, but deserves a select place in the catalog of those who are true to spiritual Christianity. In June, 1524, a series of theses appear in print in which Hubmaier sets forth clearly the idea of salvation by faith alone; he also comes out definitely against the observance of all mere ceremonies, psalms, tapers, holy water, etc.; against masses, public and private, and against pilgrimages etc. In the eighth of these theses he says: "just as every Christian should believe and be baptized for himself, so it is his privilege to judge from Holy Scriptures if the bread and wine are rightly given by his pastor". The doctrine of this thesis was not at once put into practice, but the teaching of all the rest were, to the delight of Waldshut.

Hubmaier was happier now than at any time in his

life; but this was not to last as the Austrian authorities, bitterly Roman Catholic, were soon after him. In the midst of this comes an invitation to return to Regensburg. His love and loyalty for Waldshut would doubtless have kept him from going there or any where else; but the Austrian government, aided by jealous ecclesiastics, continued to bring pressure on Waldshut because of him, and so to give peace to his beloved people, who would have stood by him at any cost, he left September 1, 1524 for Schaffhausen, where he had some friends and where he hoped for, and received, some protection.

Hubmaier knew what would be the outcome if Schaffhausen should turn him over to the Austrian government; but while he awaited whatever fate might befall him, he wrote the earlist and clearest plea that has come down to us for complete toleration, under the title: "Concerning Heretics and Those Who Burn Them." Heretics, he explains, are either those who oppose the Holy Scriptures or those who veil them and interpret them otherwise than the Holy Spirit demands; and, "the law that condemns heretics to the fire builds up Zion in blood and Jerusalem in wickedness". Those who are heretics should be either won over by the proofs from Scriptures and by love or should be *let alone!* While still at Schaffhausen the bitter controversy between his old time friend Eck and his newer friend Zwingli became acute; and Hubmaier, delighting in the fray, prepared a series of theses, which were printed in both German and Latin, entitled: "Fundamental Articles which Baldazar the Fly of Friberg, brother in Christ of Huldrych Zwingli, has proposed to Jno. Eck, elephant of Ingolstadt, for Masterly examination". In these he proclaims the necessity of personal faith, the sole authority of the Scriptures, and the autonomy of each church; but their chief interest lies in their showing the intimate relations existing between Hubmaier and Zwingli in late 1524.

Suddenly, October 29, Hubmaier returns to Waldshut.

His leaving had not brought the expected peace to his beloved city. Indeed, most of Austria was in turmoil; but peasant revolts and Swiss sympathy held Austrian hatred and intolerance in abeyance long enough for him to return amid demonstrations that equalled the welcomes given Royalty.

Meantime, Zwingli and many of his followers have reached the parting of the ways. From the first Zwingli had avowed that nothing was to be preached or taught which was not clearly set forth in the word of God. Zurich had long ago accepted that a New Testament church was a congregation of true believers, and had discovered not only that infant baptism was nowhere commanded, but also that all recorded instances of baptism were those of professed believers. True, all these implications had not come into full practice in Zurich by 1524, but they lay implicit in all the advancing reform. But now the more evangelical groups see the logic of their contentions and press upon Zwingli the adoption of a complete scriptural program. But Zwingli, as is well known, drew back, became halfhearted and refused to carry out a complete New Testament reform, fearing that he could not carry the temporal authorities with him. Hubmaier now makes a complete break with Zwingli and early in 1525 vigorously writes and preaches against infant baptism, and, a little later, he is baptized, becomes an Anabaptist and the champion of their cause. Clearly, courageously and Scripturally he confutes Zwingli in particular, and all pedo-baptists in general, knowing full well that in so doing he was taking his life in his own hands against religious bigots, Roman Catholics and Reformers alike, as well as against hostile government with which both Catholics and Reformers were seeking to ally themselves.

Late in 1525 Hubmaier was forced to flee from Waldshut. Believing still, seemingly, in Zwingli's friendship and integrity, he went to Zurich where Zwingli was now the supreme power. But to the eternal shame of Zwingli

he was thrown into prison where he suffered every form of torture, which finally, because of his weakened condition—he was "a man sick unto death"—brought from him a sort of recantation. Hubmaier now escapes to Nicholsburg, Moravia, bitterly repenting his weakness. Here he found congenial soil and souls and under the protection of the Lords of Lichtenstein, for about a year he preached and taught with a power which has scarcely been equalled in history. With an untiring zeal and an amazing vigor he proclaims the great Scriptural doctrines of the competency of the human soul, the separation of Church and state and the symbolical character of the ordinances. He sets forth clearly the doctrine of the priesthood of believers and describes a spiritual church as composed solely of those who have been baptized on profession of their faith and have voluntarily covenanted together, on the basis of equality, to strive for the bringing in of the Kingdom of God on earth.

While evangelical teaching had preceded Hubmaier to Moravia, yet his one year's ministry practically leavened the entire province. His popularity and influence seemed to have no bounds. Men of every rank and station came under his influence and either loved or feared him. He baptized all of the Evangelical leaders, as well as the two Lords of Lichtenstein. Multitudes waited on his ministry every where, and in this one glorious year over six thousand became Anabaptists. In the midst of all these labors in all parts of Moravia, Hubmaier somehow found time to keep going a veritable stream of tracts, all of which were teaching the fundamental, evangelical truths of the gospel. The influence of these tracts was second only to his personality and popularity as a preacher.

But such usefulness and popularity were not to continue in these troublous and intolerant times. Hubmaier was centuries ahead of his day in his insight into gospel teaching. Ferdinand, the bigoted Roman Catholic, now becomes King of Bohemia and Moravia. His power and

hatred unite in demanding the surrender of Hubmaier, seemingly on charges of disloyalty while at Waldshut, rather than mere heresy. At any rate, in July, 1527, Hubmaier and his wife were brought to Vienna. Here he was given preliminary trial, and then was sent to Greisenstein for imprisonment, where for months his sensitive soul and weakened body endured every hardship incident to an Austrian prison in the Sixteenth Century.

While it may never be known certainly just how much Hubmaier recanted during these awful months, yet it seems that he at times wavered and compromised. Who can condemn him when every fair promise of relief and release, coupled with torture on the rack, was made to him for the purpose of securing his retraction! However much he may have recanted during his imprisonment at the last he was firm. He refused to confess to a priest and receive the final rites of the Roman Catholic Church, and died firmly maintaining his position concerning a Spiritual Church, the Lord's Supper, and *against* infant baptism.

On March 10, 1528, he was led forth to be burned at the stake. Even his enemies report that like an immovable rock, he remained firm to the end. As he went forth to his death, his noble wife, who three days later was drowned in the Danube, encouraged him and exhorted him to be brave. After asking forgiveness from any he might have injured, and after uttering forgiveness for all who had done him harm, he died in the midst of the flames while he called on the Lord Jesus.

Such, in briefest fashion is the story of one of the great souls of history. His worst offense was his highest glory—he contended for a purely spiritual Christianity based on the teaching of the New Testament. But in order to so contend, it was necessary for him to protest against the vicious tyrranies of Rome, with her sacredotalism, transubstantiation, the use of force in religion, and against all that train of evils which is inevitably tied up with infant

baptism. Hubmaier's death was the beginning of a rage of persecution which for a time seemed to threaten the very existence of spiritual Christianity. But, not so; no one from that day to this has ever started back from paganism to New Testament Christianity, but has recognized in the fagots that took Hubmaier's life, a definite mile-post, a glorified sign-board, pointing to the Light of the World.

It is a far cry from that street scene in Vienna, four hundred years ago, till today when representatives of twelve million Baptists, spiritual and lineal descendants of Hubmaier, can meet in peace and honor to plan for the dissemination, all over the world, of those very truths for which Christ and Paul and Hubmaier were put to death! The Baptist World Alliance, meeting in Toronto, is their universal answer, of gathering momentum, to all who have burned or who would burn at the stake their fellow men, just because they dared to follow Christ back to God, unaided by magistrate or priest.

BAPTIST LIFE IN THE WORLD'S LIFE

By E. Y. Mullins, D.D., LL.D., President's Address Baptist World Alliance, 1928.

I invite you to consider the position of Baptists today in relation to the life of mankind: Baptist Life in the World's Life.

In order to do this we may look briefly at certain elements of history, especially of Reformation history. Behind Luther's Reformation there was a fourfold revolt attended by a fourfold vision. The first was the intellectual revolt against the tyranny which had for centuries kept the mind of man in swaddling clothes. It was attended by the vision of an open Bible and the open universe of God. Henceforth the mind of man is to range forth on many a grand tour of discovery. The second was the moral revolt, accompanied by the vision of a purified church and a purified society. Savonarola was the striking figure who embodied this revolt and vision. The futility of his heroic gesture of reform appeared when his movement collapsed and he was burned at the stake and his ashes cast into the Arno. The third was the ecclesiastical revolt against an unspiritual ecclesiastical system accompanied by the vision of a pure and spiritual church. Wyclif and John Hus were the heroic forerunners, but here also the movement did not attain great proportions owing to the powers in opposition. It was reserved for Martin Luther who led the religious revolt to succeed where others had failed. The direct vision of God and justification by faith was the mainspring of Luther's great epoch making protest.

There is no time to trace the Protestant movement except in a very general way. It broke up into denominations of various types. I name a few of these. There is the episcopal type in which life and activity turns upon questions of authority and government. There is the creedal type in which activity is largely concentrated

upon conformity to creeds. There is also the sacramental type in which undue emphasis is given to the ordinances or sacraments as a means of salvation. There is also the rationalistic type in which all Christian doctrine is reduced to the terms and norms of the natural reason of man.

Now the Baptist type is now and has been, since the Anabaptist days of pre-Reformation times, different from any of the above types. It has sought to embody and express the principles of divine life in the soul and the direct relation of man to God in all the relationships of life. It is a type which the world needs today, a synthesis of all that is good and Christian in other types.

To describe that need: What the world needs is not an intellectual revolt that swings away from Christ and the Christian foundations. It is not a moralism which can map out programs but cannot supply power to carry them out. It is not a dissolution of church polity into a nondescript vagueness and indefiniteness without coherence or power to impress the world. It is not a religious life that eliminates sin and the need for atonement and justification. It is not a doctrine of authority that follows Newman to the papacy on the one hand, or on the other dethrones Christ as Lord of life and glory, and abandons the New Testament as an agglomeration of myth and fable.

The modern world of common life and the modern world of culture eagerly awaits a type of Christianity that fully expresses the life that is in Christ. Baptists are not burdened with ecclesiastical forms beyond the minimum of a simple New Testament polity. They are under no necessity to prove a historic episcopate or apostolic succession. They have no citadel of sacramental grace to guard and defend. They have no authoritative creeds save the New Testament and should not waste time over creedal questions. They have no confusing mixture of personal faith and proxy faith in their mes-

sage. They have no complex and involved system of orders in the ministry, and hence are free from many vexing and annoying sacerdotal questions.

The supreme challenge of the modern world to Christianity is to moral and spiritual efficiency. The questions it asks are such as these: Can you produce the highest type of character? Can you exhibit social efficiency in removing entrenched evils and promoting the welfare of society? Can you supply the spiritual life necessary to reorganize society in harmony with the Kingdom of God? Can you become the medium of a missionary zeal and passion and self-sacrifice adequate to the task of evangelizing the world?

Now the Baptist life in the world's life is confronted today with tests of many kinds. It will be well to consider some of those tests.

First, I name the test of internal Baptist unity and co-operation. We now number around twelve million members. We were scattered through about fifty countries. We can demonstrate spiritual unity or we can become as many conflicting parties as there are groups. We have no centralized authority. We are wholly dependent on two things: good sense and God's grace. Our democracy and autonomy expose us to great dangers, and present great opportunities. We can commit great folly or cultivate great wisdom. Wise men and fools are normal fruits on the Baptist tree. Our freedom is a freedom for folly to run its course and for wisdom to guide towards the great ends. Among Baptists every agency and instrumentality may become a weapon of destruction, or an influence for Kingdom building. The pulpit, the platform, the teacher's chair, the book, the pamphlet, the newspaper—these may be used by folly or wisdom, by the carnal or the spiritual mind. Baptist life produces the prophet who is a divine voice calling men to higher things; or it may produce the man who is an echo, or the echo of an echo. The finest product of the Bap-

tist spirit is the man who recognizes agreements, rejoices in the great common ends of the Kingdom, co-operates for greater effectiveness, employs charity and restraint in judging the brethren.

The non-Baptist part of Christendom has long been skeptical as to the possibility of a permanent and effective unity. The ecclesiastical guerilla, and the theological bushwhacker has liberty to run his course. The reckless accuser and maligner of his brethren on the one side and the radical overturner of truth and doctrine find their opportunity in our Baptist democracy. The problem for us is whether our life in Christ is strong enough and constructive enough to survive.

The Baptist World Alliance is a brave gesture of Baptists to prove to mankind that we are not a miscellaneous group of sects, some under Paul, some under Apollos, and some under Cephas, but rather that we are one group under Jesus Christ, supremely loyal to him and his revealed word.

A second test of Baptist life in the world's life is its message on Christian unity. This is becoming a burning question among some of the denominations. The recent deliverance emanating from Rome on Christian unity should not have occasioned surprise. It was an expression of the inevitable logic of the papal system. In the quest for unity some have treated other considerations lightly. But Christian unity must be viewed not as the sole or chief element in Christian life. It must be duly combined with other elements.

Now Baptist life regards unity in its larger context and not in isolation, we find in the New Testament that at least two other elements are bound up with unity. These are liberty and loyalty. The Baptist formula for Christian unity is unity plus loyalty plus liberty. Paul writes to the Ephesians his earnest desire that they keep the unity of the Spirit in the bond of peace. He says: "There is one body and one spirit even as ye were called

in one hope of your calling''—and that is unity. Then he says: ''One Lord, one faith, one baptism''—and that is the loyalty. Again he adds: ''One God and Father of all who is above all, and through all and in all''—and that is the liberty. (Eph. 4:3-6) This, then, is Paul's great conception of Christian unity: the unity of the Spirit in the bond of peace—in loyalty to the one Lord, one faith, and one baptism—and in the liberty of an ample life under the eye and in the strength of the one God and Father of all, who is above all, and through all and in all''.

These three principles according to our Baptist view mutually condition and define each other. We do not seek unity at the expense of liberty. Hence we oppose great ecclesiastical systems under episcopal authorities. We do not seek liberty at the expense of unity. Hence we oppose irresponsible individualism which would convert the denomination into a free lance club but with every man doing and believing that which is right in his own eyes. We seek rather the Pauline standpoint and make loyalty the center of liberty and unity. Loyalty to the one Lord makes the unity Christo-centric. Loyalty to the one faith makes it coherent and self-consistent. Loyalty to the one baptism gives it an impressive and convincing outward symbol.

From the Baptist standpoint liberty by itself is an abstraction, and unity by itself is an obstruction. You can put into either or both of them any meaning you wish. But when you deal with Christian unity and Christian liberty you at once introduce a larger principle of which these are parts, viz., loyalty. Loyalty to Christ is Christianity. It is regulative of all the Christian life in all relationships.

It follows that for the Baptist only those forms of Christian activity in which the voluntary principle finds play can adequately express unity. Co-operation for common ends without compromise on points of diverg-

ence expresses the ideal. It follows also for the Baptist that only those forms of unity in which the principle of loyalty finds play can express the New Testament ideal.

Another test of our Baptist life in the world's life is in the sphere of the state. Our plea has been that self-determination in the church is the mother principle of self-determination in the state. The right to vote in matters civic and political is the analogue of the right to vote in matters spiritual.

But there are many critics of democracy arising. We are now told that the democratic idea is a great fallacy; that *vox populi* is not necessarily *vox dei*. The anti-slavery conviction was first not the voice of the people but of the prophet; the missionary vision was not the vision of the mass but of the lonely seer, like a Carey or a Judson. Only slowly the masses catch the vision.

But democracy is not put to confusion by these objections. Its reply is convincing. We must admit that democracy in church and state moves slowly because it is spiritual and has a long way to go. It describes a circle so vast that any particular arc of the circle looks like a straight line. Oligarchy and autocracy are more direct and apparently more efficient. But evils easily become intrenched and unchangable under autocracy and oligarchy. Under democracy no evil can become stereotyped. Things are in flux. Conscience can rebel. Leadership can start a revolt. The people can be aroused. A new movement can be inaugurated. Nothing obnoxious to the moral sense can become permanent. It is true that the lower elements in human nature are released in democracy, but also are the higher spiritual elements.

There are, then, three great advantages of spiritual democracy in the modern world. One I have just mentioned. Evils do not become permanently entrenched. They can be corrected. A second advantage is that democracy in church life is a splendid instrument of missionary propaganda. You can only use Baptist churches

for spiritual ends. You cannot mobilize them for political purposes. The Soviet Government in Russia has made this discovery. Hence the marvelous success of the Baptist movement in Russia. A third great advantage of spiritual democracy in the modern world is that it must necessarily stress regeneration. A democratic church must needs be spiritual. The new heart is its specialty. And the new heart is the supreme postulate of world-peace. Baptists have a great contribution to make to internationalism in that their fundamental propaganda looks to the creation of a new attitude between men of different nations. World peace is predicated upon the peace of God that passeth all understanding, and this is the great objective of Baptist missions.

In a recent article on the subject of World Peace the writer analyzed various proposals for abolishing war. Reducing armaments, he said, would not abolish war, because nations could manufacture arms very quickly if war should break out. The proposal to humanize war by abolishing the poison gas and the submarine, he said, was unworkable because war is not a friendly game, and it cannot be humanized. Man's natural savagry reaffirms itself when war begins. Again he said the ideals of brotherhood among all nations and the application of ethical principles to international relations have failed because men are not willing to apply these details. He closes his article with a pessimistic note and affirmed that only one thing could cure the world of the malady of war and that is a new heart, but, said he, there is no means of imparting a new heart and hence we cannot hope to abolish war.

In reading the article one could but wonder if the writer had ever heard the Gospel of the new birth. Surely this is a great contribution to internationalism—the remaking of the human heart in the image of Christ. This is the fundamental cure for war and the greatest contribution to the state it is possible for Christianity to make.

Our Baptist faith with its spiritual foundations and its central appeal to the conscience and will and mind of man is the greatest hope of the world.

That was a striking tribute paid by a non-Baptist traveler in Europe to our Baptist movement there. He said: "There are two great forces contending for the spiritual life of modern Europe. One says 'No baptism without salvation', the other says 'No salvation without baptism'. That means a spiritual versus an ecclesiastical Christianity.

Democracy is not a leveler except in the divine sense. It does not affirm equality of ability among men but insists upon equality of rights. It does not disregard differences of talent but pleads for equality of opportunity. It recognizes the difference between the clodhopper and the genius, but stands for the rights of the clodhopper with the same intensity as for those of the genius. It recognizes differences in the glory of human personality. There is one glory of the sun and another of the moon and another of the stars, and one star differs from another star in glory. All this it recognizes but it also recognizes that every personality has one chief glory—it is made in the image of God. Measured from the ground up men vary in physical, mental and moral stature, but measured from the heaven down they are equidistant from God. Spiritual democracy seeks to keep the space upward between God and man free from obstructions. Hence autocracies and aristocracies and oligarchies had to go. In the parable of the pounds Jesus forever asserts the sovereign authority of God in bestowing rewards. In the parable of the talents he affirms the inequalities of men and rewards in the eternal Kingdom of God.

A final test of Baptist life in the world's life is in its intellectual ideals. The scientific spirit is passionate devotion to reality; and that is the Baptist spirit. The scientific spirit is the hatred of schemes and make-

believes and that is the Baptist spirit. The scientific spirit is acceptance of God's revelation of himself in nature as well as his revelation of himself in the Bible, and that is the Baptist spirit. The scientific spirit is humility in the presence of any great manifestation of God in nature or in grace, and that is the Baptist spirit. The scientific spirit is loyalty to fact and that is the Baptist spirit—loyalty to all facts—the facts of nature and the facts of grace; the facts of the cosmos and the supreme fact of Christ.

The Baptist spirit must be large enough to absorb all true culture. It must be loyal enough to conserve every element of life in the Gospel of Christ.

The task of Christianity is always the same. It must be able to dominate civilization or it will be dominated by it. The rod of Aaron and Moses swallowed up the rods of the Egyptian soothsayers. This was necessary else it would itself have been swallowed up.

Fierce attacks are now being made upon our principle of individualism and freedom. We are accused of advocating a destructive principle in modern life.

In order to make clear how urgent and vital is this issue in the intellectual life of our age, I cite a bit of recent Catholic logic. Mr. T. F. MacManus in the May *Atlantic Monthly,* says: "There are only two systems of religious thought in the western world today. The authoritarian or Catholic, and the sectarian which is Protestant." He affirms that the basic sectarian or Protestant principle is the principle of private judgment, or individualism in religion, or as expressed by the Baptists the direct relation of the soul to God, the right of every man to worship God or not to worship him according to the dictates of his own conscience. Mr. MacManus states the contrast thus: "The Catholic principle is, of course, the principle of truth conveyed by Christ through his church; the Protestant theory, the theory of truth conveyed to the

individual by interior illumination of whose authority he and he alone shall be the judge."

Now this Catholic writer with all vehemence and Catholic honesty makes the following affirmations of the Protestant principle of individualism and of private judgment in religion:

"First—It is a negative and not a positive principle. It is the mother of all the isms and ologies of modern times.

"Second—It is a "dissolvent and a separative principle—automatically and irresistibly and invincibly so".

"Third—The sects anathematize all authority and say full steam ahead to the intellect. The individual is assured that he is his own judge, jury, people and God.

"Fourth—You can sum up Protestantism in statements like these "It makes no difference what a man believes"; and "one man's guess is as good as another's".

"Fifth—Again, sectarian congregations have left sectarian churches because there was nothing left to hold them. Their churches are empty because their creeds are empty.

"Finally—Protestant individualism is bearing fruit in flapperism, eugenics, contraception, companionate marriage, divorce and progressive polygamy, murder, socialism, anarchy, war and general ruin. Mr. MacManus says: "If ever there was ritual without reason, or mummery without meaning, it is the varied and various forms of brick, mortar and millenery in which private judgment has decked itself out since its first clamorous appearance several centuries ago."

Having unmasked the great Protestant and Baptist principle of private judgment and individualism and shown it to be horned and cloven-footed and sinister Mephistopheles of modern times sowing the seeds of destruction in church and state, Mr. MacManus arrives at the inevitable conclusion that the only safety of man and civilization is obedience to God—that is to say, to God's

vice gerent on earth the Pope of Rome, the church, the priesthood. Translated into plain English it means: cease to think except the one thought of submission; cease to believe except as your beliefs are prescribed by ecclesiastical authority; cease to act in religion except as your actions are directed by a superior.

Mr. MacManus invites the world back to the good old days before Savonarola's ashes were cast into the Arno, and before the little Monk from Wittenberg climbing the scala sancta in Rome on his knees heard the epoch-making and immortal words of Paul and Habakkuk ringing through his soul: "the just shall live by faith". He invites us back to the golden age of Mother Church, when the snows of Canossa were cold and kings were docile, when the Dominicans (called dogs of the Lord) knew their stuff, when Copernicus and Galileo with their postiferous practice of private judgment and individualism were properly held in leash. Yes he would have us return to that springtime of human hope so closely associated with the historic word St. Bartholomew and the historic and glorious name of Torquemada, and with that fairest blossom of human hope and Catholic dogma known as the Inquisition, whose normal functioning brought glory to Mother Church, by chasing heretics up to heaven through martyr flames or down to hell through dungeon darkness as the case might be.

Now Mr. MacManus commits various fallacies in his Philippic against individualism and Protestantism. The Baptist has little trouble in answering him.

Our Catholic friend fails to distinguish rights from beliefs. We have ever stood for the rights civic, intellectual, political and religious of the rationalist as well as the Christian. But that is a far cry from accepting the beliefs of the rationalist.

Individualism is a dangerous principle but so is every other great principle of enlightenment and progress. As held by evangelical Christians it assumes that God made

man in his own image on the one hand and on the other that He made nature and Christianity. The mind of man, therefore, can find truth if left free to seek it. The alternative is to permit man to attain full growth under a system which allows him to think for himself, or to remain intellectually and spiritually a moron under a system of compulsion and repression.

God reveals himself and his revelations become man's discoveries. The Reformation along with the Anabaptist movement which preceded it was the rediscovery of God in Christ. "Justification by faith" was the formula which expressed the spiritual meaning of that discovery. The equal right of all men to direct approach to God was the necessary assumption back of the discovery. The Scriptures as the authentic and authoritative record of Christ and his salvation were the sourcebook which led to the discovery. The Holy Spirit regenerating the soul of man and illuminating his intellect in accordance with the facts and teachings of the New Testament was the safeguard of the individual in his progressive interpretation of the meaning of the great discovery. Loyalty to Christ and submission to his will in all things are the guaranty against rationalistic license in thought and the pledge of righteousness in life and character.

Our Catholic friend omits from his description of Protestantism the authoritative Scriptures, the regenerating and illuminating Spirit of God. The transforming experience of God's redeeming grace in the soul and the supreme Lordship and Saviourhood of Jesus Christ. For the authoritative New Testament he substitutes the Church; for the Holy Spirit he substitutes the sacraments; for the tranforming inner experience he substitutes an outward conformity to ritualistic observances; and for the Lordship of Christ he substitutes the earthly vice gerent, the pope.

The right of private judgment is a dangerous word, but it is a winged and emancipating word. It is the sole

guaranty that man will pass out of the childhood to the manhood stage of religion. It is the key that Hubmeier and Bunyan used to unlock the door of the dungeon wherein man's intellect had been so long imprisoned. It was the hammer with which Roger Williams broke the chain which united church and state. It was the word which inspired the heroic courage of Oncken, and the stubborn, passive, resistence of a Clifford. The right of private judgment, kindled the vision of world evangelization to the faith of William Carey and transformed western Christianity. The right of private judgment: yes, a dangerous word, but a word which started man on new voyage of spiritual discovery, a word which gave his spirit wings to soar among the angels in its flight upward to God.

The right of private judgment, a mighty word, unsealing the fountains of power in the nature of man, and bearing fruit in countless numbers of towering personalities precipitating many a heroic struggle for the rights of man, producing the Puritan and Pilgrim migrations creating modern democracies and crushing ancient tyrannies.

It is true it produced the sects of Protestantism. But these, after all, are not comets or wandering stars without central control, plunging blindly through space. Jesus Christ is their centre and sun. They are separated planets some nearer to and some farther from the centre. But their loyalty to Christ balances their right of private judgment and is the guaranty that the faith of the New Testament shall not perish from the earth.

Baptists believe that they have stripped away the adventitious elements clinging to most Protestant bodies as a heritage from medieval Catholicism; that they retain and promulgate Christianity in its New Testament simplicity, with its universal elements, and with its spiritual appeal—and as such adapted to the intellectual and spiritual needs of the world for all time.

We, like all others, however, have had our faults. There are dangers and pitfalls peculiar to our genius.

We have not always been controlled by our ideals and affinities so much as by our antipathies and oppositions, not by our likes, but by our dislikes. A man's enemy may dominate his life by imposing upon him the law of his conduct. A man who orders all his actions to circumvent his foe is the worst kind of a slave of that foe.

A man is transformed by the thing he contemplates, "Vice is a monster, etc."

This also is true:

> Virtue is an angel of such gracious mien
> That to be loved needs but to be seen
> When seen full oft, familiar with her face,
> We first admire, then welcome, then embrace.

Baptists should be a race of lovers not a race of fighters. Our work is constructive not destructive. We need the mood of all the great builders because our task is essentially a constructive one. We need the imagination of the architect because we are building a human temple with living men as stones. We need the passion of the great poet because divine fire alone can fuse human spirits into the unity and glory of the image of God. We need the patience of the great painter and sculptor, because the human material on which we labor is refractory and yields but slowly. We need the inspiration of the great composer because we live essentially in a world of spiritual harmonies, and it is only as we are swayed by the eternal music that is sounding itself forever through the heart of God that we can do his work in the world. We need the sense of proportion of the landscape gardener and his skill in combining the features of a landscape into harmonious unity because we must take human nature as it is in all ranks and conditions and combine it into spiritual harmony. We need the constructive genius of the great statesman because we are a vast peo-

ple ourselves and deal with vast problems. We need education and culture because our method of winning men is the appeal to reason and conscience. We need skill to touch human motives and the springs of human action because we can only appeal to men through the highest there is in them. We cannot compel men by authority or attract them by external pomp and grandeur. We have but one way of making men and that is the lure of the eternal, the fadeless splendor of righteousness, the matchless potency of love and the undying power of religion itself.

THE BAPTIST WORLD ALLIANCE IN RETROSPECT AND PROSPECT

Address at the Baptist World Congress, Toronto, June 25, 1928

By J. H. Rushbrooke, M.A., D.D.

[First draft used on account of time.—Ed.]

The Baptist World Alliance is no casual or temporary phenomenon destined ere long to pass into nothingness and oblivion, but the logical and fitting expression of our unity, and in that sense it rounds off our denominational polity. We are drawn together in virtue of a common religious experience; we have found one another and clasped hands in a world-brotherhood acknowledging "one Lord, one faith, one baptism." What God hath joined together no man may put asunder.

This conviction of the permanent value of the Alliance is based today upon the firm foundation of experience. We know what it is and does; and we know what it is not, and cannot aspire to become. If it were a political or legal corporation seeking to dominate churches or unions of churches it would clash with our historic principles, and we should allow it short shrift. If it interfered with and complicated the tasks of our missionary societies and boards, we should condemn it as a nuisance and it would be promptly electrocuted "without benefit of clergy." It is as a purely fraternal association, whose members are bound to one another only by the silken cords of love, that it holds its place in our Baptist life. It stands to refute the idea that only by the iron bands of ecclesiastical machinery, by papacy or episcopacy or synod, can Christian men be held together; and by its very existence it demonstrates that with liberty in Christ there is also full and joyous oneness in Him. Our Alli-

ance is unique in all the earth. No formal contract binds us each to each—any one of the constituent groups could secede at any moment; adhesion is purely voluntary. Among the foremost Evangelical communions of the world we stand a fellowship of eleven millions of baptized communicant members, who dare to rest on the original charter of our unity and refuse to add one iota to its terms. "One is your Master: all ye are brethren." When we reflect, is not this world-fellowship an amazing fact? Our Lord prayed "that they may be one . . . that the world may believe." He desired a unity which would impress the world; but how often is He misunderstood! Sincere and earnest men are found in our day seeking to achieve His ends by external expedients and machinery —through creed and right and priest. Tell me, is not our Alliance far more true to the mind of Christ and its method far more likely to impress the world? Men are not moved to the depths of their being by the formal, the elaborate, the artificial; but when they see believers of sixty nations enjoying unconstrained fellowship with one another, exulting in a common life, a common outlook, and a common loyalty—then they recognize a deep, true, natural Christian unity. Such is our oneness. They do not know us who say that we are *mere* individualists. Individualist we are, standing for the supreme value and the solemn responsibility of every human soul; isolated we are not, for in Him we are indissolubly united. Our polity has room for the unforced expression of that inward and spiritual unity which no human schemes can ether create or destroy. "One family, we dwell in Him", evangelical and free.

The origins of the Baptist World Alliance reveal a significant fact: no individual may claim to be its founder. A quarter of a century ago the idea was "in the air." W. W. Landrum told me he thought he was the first to utter it in conversation; Dr. R. H. Pitt—afterwards Western Secretary for ten years, and happily still among

us—had the distinction of writing the earliest article which suggested the name and function of an international Baptist body; J. N. Prestridge became its energetic advocate and afterwards its first Western Secretary; and on my side of the Atlantic the adherence of J. H. Shakespeare counted for very much in shaping the constitution and setting it to work. Nor should it be forgotten that the Greatheart of Britain, John Clifford, welcomed the idea, and his personality as the first president was a fitting compliment to that of Secretary Shakespeare. But when these leaders have been mentioned—and others such as Lathan Crandall might be added—it remains true that it was the Spirit of God, evident in the general mind of Baptist people, that shaped this instrument of our fellowship in life and witness. *Deo soli gloria.*

It is nevertheless right that we should pause for a few moments to commemorate two of the instruments of the Divine purpose. This is the first Baptist World Congress without Dr. Shakespeare. He did not represent all Baptists in all things; it is common knowledge that in certain opinions adopted during his later years he parted company with the vast majority of his English brethren. But he was one of God's great gifts to us; he laid British Baptists under an immeasurable debt; and I, who strongly dissented from his policy on ecclesiastical union, would yield to none in acknowledging the titanic quality of his personality and the great service he rendered in the beginnings of the Alliance. I am sorry Dr. Shakespeare left instructions that his biography should not be published; his life-story would have set his work as a whole in due perspective. *John Clifford* was absent from Stockholm, but still living, and a message from him thrilled our souls. How we admired him! How we *loved* him! He was "my father in God", but, brethren, if I who knew him intimately could utter as I cannot—my whole heart's reverence and affection, I venture to say that even the strongest word I might speak would command the under-

standing "Amen" of every British delegate to this Congress, and not of the British alone. In him was incarnated the spirit of Oliver Cromwell and of John Bunyan.

These leaders, one a supreme organizer, the other a prophet-preacher, have passed away since our last Congress, and with them should be named certain members of the Executive Committee.

My retrospect must in the main be confined to the last five years—the period following the Stockholm Congress. The Alliance—I do not hesitate to report—has strengthened its hold upon our people in all continents. Baptist world-consciousness is a reality and a power; an effective reality and a growing power. I have to present concrete facts, but "words, like nature, half reveal and half conceal the soul within." As I speak I realize that what matters most is something which no mere narrative of facts can compass. It is something intangible, a strengthening of *morale,* an awareness of new values in our fellowship, a wider horizon. Let one recent incident serve as an illustration. We see Baptists of Australia assembled to lay the foundation of a church building in the new Dominion capital of Canberra. It means something that they are acting as a *Baptist Union of Australia.* That continent-wide Union came into existence less than twelve months ago, and it grew out of the vision of a continent-wide fellowship and a common task. But listen to the resolution adopted on that historic day:

> "On the occasion of the laying of the foundation-stone of the First Australian Baptist Church in Canberra, the Federal Capital of Australia, on the 21st March, 1928, the thoughts and prayers of those assembled were directed to our brethren throughout the world, and it was unanimously resolved to send hearty Christian greetings to the Fourth Baptist World Congress to be held in Toronto, on June 23-29.

> We pray that the blessing of God may descend in rich measure upon all our brethren then assembled, and that the inspiration engendered may bind us still closer together in the bonds of fellowship and service."

Is it not a new and glorious thing that Baptists in founding a church should realize the far-reaching significance of the act, and should see it as part of the service of a world-wide brotherhood? Canberra is symbolic.

When we ask to what or to whom is this strengthened morale due, there need be no hesitation in answering that—under God—we are indebted above all to the distinguished Baptist who has served as our President during the past five years. Not for a day, in spite of countless calls upon him and the huge responsibility of guiding the development and rehousing of the famous seminary of which he is the honored president, has Dr. Mullins forgotten or failed the Alliance. His terse and heartening New Year's greetings have reached almost every Baptist home in the world. At a time when the physical and mental strain upon his resources was heaviest, he consented at the call of his brethren to undertake a presidential tour, so that he has become known by face and voice to tens of thousands of his fellow-disciples from the Mediterranean Sea to the Arctic circle. I venture to assert that from the days when Oncken began his work on the continent of Europe, nothing in range and depth of influence could compare with the series of "regional conferences" which Dr. Mullins attended. Nor will London forget the series of meetings culminating in the impressive demonstration which he addressed under the chairmanship of Mr. Lloyd George.

Australia was expecting a visit of the President and preparing a welcome; but unhappily his medical adviser was compelled to veto the journey. Though the plan was not carried into effect, the Southern Continent dis-

cerned and appreciated the recognition that even the most distant communities were not ignored or forgotten by the man who represented the spirit of our world brotherhood.

South Africa may be said to have heard him by deputy, for Dr. Fullerton attended on behalf of the Alliance the Jubilee celebrations President Mullins could not reach. What need I more say? My colleague Dr. Clifton Gray and the Treasurers of the Alliance would testify with me to the unsleeping activity of the President—in correspondence, in the writing of articles, in promoting the great protest regarding persecution in Rumania, in the heroic effort to secure a Baptist film—an effort whose success is postponed but for a season. Dr. Mullins has most worthily embodied the fraternal and oecumenical spirit of the Alliance; and he would stand among us in virtue of these five years even if we could forget all else concerning him—as the Baptist *par excellence.*

In attempting to express our debt to Dr. Mullins, I have already been led to touch on certain outstanding features of the past five years. Conspicuous among them is the significant and world-wide rally of our people to the support of our long-tried brothers in Rumania. No achievement sets in sharper relief the value of the Baptist World Alliance. It has been my personal responsibility since the year 1920, as Commissioner for Europe acting in the name of the mission boards, and in Rumania especially as spokesman of the Foreign Mission Board of the Southern Convention, to present to Ministers of State the universal Baptist demand for liberty of conscience. It has been a difficult task with many a disappointment and heartache. My firm conviction is—and if anyone knows all the facts I do—that the action of this Alliance was the decisive factor in securing the reversal of the Rumanian Government's policy. The World Alliance incarnated the conscience and will of the Baptists of three-score nations. To such a body the League of

Nations was ready to listen; and as our petition grew in volume and became known to the public of all lands, Rumanian statesmen began to realize that its simple demand was irresistible. I ventured to tell one Minister of State that it was not a question of just a few thousand poor people in Rumania: the treatment of these people had stirred the greatest Evangelical denomination on earth. "Baptists have given (I said) a President to the United States and a Prime Minister to Great Britain; in almost every land where we exist our people are in the civil or the diplomatic service in higher or lower posts, and all men know that Baptists are among the best of citizens—here in Rumania—and here alone—we are scouted as anarchists and pariahs. The suffering may be confined to a few; but the insult touches a mighty host the world over, that will not rest until its brethren are free." That is what our Alliance means: the message of Roger Williams uttered to all the world. Not a solitary Christian man or woman of our faith and order—nay more, not a single human being so far as Baptists may speak and act effectively—shall suffer loss or harm for asserting the "soul freedom" that is the God-given heritage of all! Praise God, the Alliance has secured the freedom and legal equality of our Rumanian brethren, and in so doing has given a worth-while lesson to all States on earth. May I interject a word in appreciation of M. Titulescu, the most progressive and honorable Rumanian statesman with whom I have had to deal, and the most sensitive to the universal human claim which we have urged.

Pause once more, so that even at the cost of repetition, one leading idea may be firmly established. Precisely because we are as an Alliance a religious body, voluntary in character, exercising no domination, seeking no political ends and using no political methods, we have an open road for our work. Governments may and do find themselves in conflict with a Roman papacy which is essentially political in temper and in method. Patriotic feel-

ing is apt to resent foreign interference in the affairs of a nation. My peculiar advantage as a Secretary of this Alliance is that I have represented no foreign government or foreign ecclesiastical authority, but a religious body cultivating purely fraternal relations between fellow-believers of every land, and cherishing only goodwill to all peoples and governments. Soviet Russia or Mexico may attribute political motives to a hierarchy or a Pope; there are sound reasons for such mistrust; but neither in these lands nor in Spain or Italy or Poland or China is there reason to suspect the Baptist World Alliance. Its exclusively religious and voluntary character opens the way for service to our brothers under whatsoever political constitution they live. Baptist organization appears to some critical onlookers strangely loose and ineffective; for great human ends and for the interests of the Kingdom of God its so-called "looseness" is its strength.

In presenting our common witness for religious liberty, the Alliance has a task demanding earnest attention and diligent labor in coming years. To select one example of this need: I cherish the hope that the steady improvement of material and political conditions in Russia will be accompanied by not only freedom of worship and preaching—these are substantially secured—but freedom to organize Sunday Schools and the systematic Christian education of young people. This can be done—as I have tried to show in a memorandum addressed to the Soviet authorities—without disturbing the public school system that the Government has set up, and through which the illiteracy inherited from the old regime is gradually being reduced. I gladly bear testimony to this: that Soviet statesman whom I have met have been courteous, interested and sympathetic listeners to every representation made to them. They realise increasingly—and Russians here present will confirm the statement—the sterling civic virtues of the so-called "sectarians".

We pray and hope that ere long every hindrance to the free intercourse of the Soviet Republic with the outer world may vanish: and assuredly Baptists will be foremost among those who labour for understanding and friendship.

Certain other outstanding facts of recent years may be mentioned in passing. German Baptist missionaries are back in the section of the Cameroons now administered by Britain—not without the cordial support of their British brethren and of our Alliance. These years have seen also the beginnings of a closer association with the brethren of India, of the far East, and of West Africa.

I have stressed the point that the Alliance is not, except in a very limited way, an administrative body. Does that imply that it is not missionary? God forbid! In fostering the sense of a world-wide community united in love and serving a common cause, we are creating the atmosphere of joy and hope in which the best missionary work is accomplished. To "maintain the spiritual glow" is no light matter. The intangible often counts for most of all. "The Kingdom of God cometh not with observation." Yet the direct service this body has rendered to the spiritual enterprise of Baptists is not slight or negligible—if only in the fact that it took the lead in convening the London Conference of 1920 which initiated a new policy in Europe. The policy has been made effective through the mission boards; as Commissioner I serve them. The European Relief Fund was raised and expended by the Boards. They collect and administer the monies through which the poorer European Unions are assisted, and they labour to win for Christ the ends of the earth. A World Congress of Baptists must needs be deeply interested in their service. We share their evangelical outlook, their passion to win the world for the Lord Christ, their loyalty to His word and His cross. Brethren, there are solid grounds for thanksgiving and encouragement when we survey the progress of recent

years. It is far from what it might be, had we but the courage and devotion which our Lord merits. Yet the work of our brethren has not been unfruitful. Take continental Europe: we find Baptist churches in 23 lands out of 26: in one-half of these lands our membership has increased by fifty percent or more during the past seven years. In one-half of the remainder there are considerable gains—30 to 40 percent as a rule. In all but one of the twenty-three countries there is a substantial gain in numbers, and in the one exceptional case the available statistics do not permit exact comparison. But it is not merely in numbers that progress in continental Europe should be measured. Those who know the European story are aware that in the pre-war years there were two large and firmly consolidated groups of Baptists—the German and the Swedish. These were precisely the countries in which strong preachers' seminaries were early established. A continuous stream of native converts converted and trained in their own land, preaching and teaching among their own people in their own mother tongue, was the explanation. Brethren, during the past seven years with the aid of the American, Canadian and British Baptists, ten new preachers' schools have been set up in as many countries. That is great as achievement, but far greater as promise. What of Britain? I ventured to say at Stockholm:

> "You Transatlantic Baptists have not forgotten that in the harder conditions of life on this side, it has been British Baptists alone, that held the flag aloft. That flag they will neither lower nor desert, nor will they add strange emblems to it."

Those words have been fully justified. Our Lambeth discussions now belong to the past; and our reply to the Bishops indicates that we have not lost faith in the historic principles and witness that we share with you all. British Baptists are nearer their brethren than a few

years ago; they will be still nearer before this Congress closes. Let me remind brethren of other countries that British Baptists occupy an exceptional position. In England questions supposed to be settled at the time of the Reformation are today reopened. The attempt to modify the liturgy of a denomination would be in Canada or the States a domestic question for the church concerned. Not so in England; there the Anglican communion is an established church, enjoying from the State special privileges of status and endowment. Can such a body be permitted to exploit in an anti-Evangelical interest the privileged position it holds? Some Free Churchmen in Britain hesitated regarding the issue; Baptists did not. They called on Parliament to refuse to legalize in the Anglican Church doctrines and practices which have been excluded for nearly four hundred years. And the House of Commons followed the Baptist lead! It is said that if the Anglican Church is restrained by Parliament from adopting the amended Prayer Book dreadful consequences will follow: that Church may ask for disestablishment! The dire threat has no terrors for those who hold as a principle the separation of Church and State!

This special reference to a ecclesio-political controversy in Britain is not a digression: I have introduced it to indicate the solidarity of English Baptists with their brethren of all the world in firm resistance to the onslaughts of "Catholicism"—whether openly or covertly Roman.

But leave Europe and pass to the East. Omit details: is it not the case that new self-maintaining churches are more or less arising to express in their own conditions and their own tongue the simplicities of the Gospel received by the grace of God from us? The task of adjustment is not easy for the Orient or for the missionary societies; but we are confident that the issue will justify the effort. In Australia our people have drawn together; their prompt occupation of the new Dominion capital

marks their sense of responsibility and opportunity in a great continent not yet peopled. South Africa has witnessed the founding of the "Bantu Baptist Church"—a symbol of advance to an adolescent if not yet to an adult stage. The South American continent is rich in promise: as I was bringing together my notes for this morning, certain typical figures came into my hands. Here they are:

> "At the close of 1918 there were 23 churches with 1,164 members; but at the close of 1927 the numbers had risen to 49 churches with 3,177 members—in other words had nearly trebled." (For one country. Ed.)

On the immense growth in the United States I have no need to enlarge at a Congress in this North American continent. Take the world over, we are far more numerous than we were.

A policy such as ours has its peculiar perils. It is easy for adventurers to secure a hearing and a following —for a time. "The common sense of most" deals with them in the end. On one matter we are resolved: we dare not and will not avoid the dangers of liberty by suppressing liberty itself. Freedom of thought and speech, yea, of frank and fraternal criticism, shall have its full rights among us; and this freedom is safe, so long as we remain in soul and spirit firmly and unshakably New Testament Evangelical Christians. Let Baptists cease to be that; and their unity would be utterly broken. On any other basis than the acknowledgement of a Divine Christ, and a God-given scripture inspired and interpreted to faithful men by the Living Spirit from whom it proceeded, a Baptist World Alliance would be a gigantic evil; but thank God the very possibility of any other basis is forever excluded.

The future is radiant in the light of the promises of God. This Congress will register the depth and fullness of our fundamental agreement in convictions and ideals.

Let us lift up our eyes to the far-scattered communities throughout the world that think and pray for us at this season. What may our Alliance offer them? Some message I trust which shall be vital in its presentation of the concern of all for each. I hope that we shall commission certain brethren to act as our spokesman in all lands, so that during the next few months the word which the Lord speaks to us shall resound everywhere. I hope that the quinquennium which opens with the Congress will see the idea of Regional Conferences which has approved itself in Europe applied not only there but in South Africa and Australasia, and the Far East. Chinese Baptists have spontaneously expressed their desire for this. I hope that at the Latin American Conference of 1930 opportunity will be afforded to emphasise the superracial universal quality of the religious experience that unites us: In Christ Jesus is neither American nor Asiatic, neither Nordic nor Negro, neither Latin nor Slav; in Him all walls of partition are broken down. We Baptists do not introduce into our churches crucifixes or statuary representatives of the passion: and we are right—they tend to give a dangerously false emphasis upon the merely physical: yet I confess to a profound emotion as I once gazed upon a life sized figure of the Crucified—a masterpiece of the sculptor's art, impressive in its restraint, and read the inscription "*Sic Deus mundum dilexit*": "*So* God loved *the world.*" The cross—the world. That tremendous sacrifice sweeps aside all that separates: humanity is one in its need of Him, one in His grace, one in His redemption. We are brothers in the life of God. When that conviction holds us, all else that has bulked so large, ceases to exist: ye are all one in Jesus Christ.

THE PREACHER IN HIS STUDY

By Charles L. Graham Th.D., Crescent Hill Baptist Church, Louisville, Ky.

In our approach to this study I would have you consider first a pertinent historical fact. In the first century Christianity laid hold of one of the greatest scholars and students of his day, a man who for the rest of his heroic life made the honor and glory of Christ his one consuming ambition. I refer of course to the Apostle Paul, who was not only full of ardor and love and passion, but who in the realm of mind was a burning and shining light, standing out clear and conspicuous among the intellectuals of his generation. Then in the second century Greek Art and Learning came under the regenerating influence of the Christian Faith. The influence of Christianity was felt not only in domains purely moral or religious, but also in the realm of philosophy. All forms of human thought felt its fertilizing influence, and from the days of Origen onwards the men who gave character and direction to the era in which they lived were the Christian preachers and theologians.

In conjunction with this fact out of the past we will consider now a prediction concerning the future. Let me quote two passages of Scripture. Colossians 1:15-17: Speaking of Christ, the Apostle says, "Who is the image of the invisible God, the first-born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisiblie, whether thrones or dominions or principalities or powers; all things have been created through Him and into Him; and He is before all things, and in Him all things consist. Philippians 2:9-11: "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is

Lord, to the glory of God the Father". That is to say the triumph of the eternal Son of God incarnated in the person of Jesus of Nazareth, crucified, risen, ascended, glorified, is the end of the whole movement of society forward and upward through the ages, that apart from Him the most prodigious intellectuality is an empty thing, that He holds within Himself all the truths of the centuries, and that in Him there is no possibility of compromise with any other. This is certainly a prediction of the coming day when the wise men from the East, West, North and South shall acknowledge that the whole sum of truth massed together, everything that has ever been discovered by the human intellect, is but a fragment, and that in Christ only is there knowledge in all its wholeness and completeness.

Now in between this beginning and this consummation the world has passed through the period when the Church, for fear of everything associated with the pagan religions, put the ban on classical literature and art, and subordinated all mental activity to the authority of tradition and the deliverances of ecclesiastical councils. This attempt on the part of the Church to hold the human mind in subjection produced the Dark Ages. In time the night of the Dark Ages gave way to the sunlight of the Renaissance, when the genius of the world blazed forth more brilliantly than ever, and there began a cultural movement that has been going on ever since. But the place which the Church had in classical antiquity has never been regained. Indeed the line of cleavage between Learning and the Church, caused by the deliberate attempt of the Church in the mediaeval period to restrict the human intellect, has been growing wider through the centuries, until today the impression is current that Learning is not Christian, that whatever is Christian is not learned, nor scholarly, nor scientific; that all learning is anti-Christian, and that all Christianity is anti-scientific. This is where the modern preacher stands historically, in a day marked by the spread of popular education, and when doors are con-

stantly being opened into the profoundest secrets of earth and air and sky. In addition to these things our survey of the situation that confronts us must take account of the World War, the resultant unstable condition of society, the atmosphere of materialism that has penetrated everything and asserts its tyranny today over all forms of human enterprises, the fact that the function of preaching is discounted, the necessity of changing the attitude of incredulity toward all things spiritual, and of recapturing for Christ the intelligence of the age. Certainly these reflections will bring home to the modern minister the peculiar responsibility of his calling. This generation needs reverent students of the Word of God and of the world in which we live, who can interpret the times so as to make men to understand that it all means something, something inconceivably vaster than any scientist or philosopher can apprehend by sheer intellect, that in the whole process there has been and is the mystic presence of Him who once appeared on earth as the Incarnate Deity, and who in tremendous, magnificent reality is still the One "in Whom all things consist", that the whole movement is definitely towards that ultimate triumph which the prophecies quoted above describe. Phillippics and puny protests and pietistic platitudes will not do. The world needs men in the pulpit who can influence the thought currents of our time, who can furnish some guiding principles to a restless age, and who can urge with a force that will compel attention reasons for righteous and triumphant living. Surely God's minister today, when he considers these things, if he is alert and earnest-minded will find himself driven into some secluded place there to apply himself in the most thorough, painstaking, devoted study that any man ever gave to any task.

We consider next some of the perils that confront the preacher of today and tempt him to stay out of his Study —and by Study I mean that retreat where he goes to be

absolutely isolated, to spend his time in prayer and in serious and substained mental concentration.

1. He faces problems of organization within his church that no preacher of any previous generation has faced. He finds himself and his congregation allied with all kinds of denominational and sometimes interdenominational movements. He finds himself and his congregation called on to help in the solution of all forms of human ills. He finds himself and his congregation called on to render manifold services, whether his church is located in a residential section, or in an industrial section, or in a shifting down town center, or in a rural community. This is the day of the associate pastor, the office secretary, the director of religious education, the church visitors, the social worker, as well as directors of all kinds of work for men and boys, for women and girls. The church organization is becoming more and more complex. The modern minister finds himself with a task that demands every bit of executive and administrative ability he has. To mention this is sufficient. If he does not guard himself, he will become a mere official, with the larger spiritual ministries of his office unexercised.

2. There is the temptation of his pastoral relationship. He is not only the servant of his congregation, but the servant of the community. He is called upon to be the minister for folks of all ages and all conditions in life. The toiler, the professional man, the university student, those with material needs, with intellectual difficulties, those who have to endure the harassings of evil fortunes, broken in hope, or in faith, or in will, all these expect to find in the minister of Christ a sympathetic friend. Of course the true minister will interpret all other needs in the light of their deepest soul need, the need of forgiveness and of peace with God through Jesus Christ. Nevertheless, there is the temptation to spend his time and energy in services which are only humanitarian. If he yields to this temptation, however useful and helpful he

may be, however well beloved, as a minister he is dwelling among the relative superficialities of his calling.

We will now assume that the preacher has the proper historical perspective—that he is conscious of his unequalled opportunity for service and for leadership—that he is diligent and watchful against the temptations to subordinate primary things to secondary things, and that he is now in his Study. What shall he do there? He will give himself to hard work, work that requires the concentration of every last fibre of mental energy that he has. I fear that some preachers are physically energetic and mentally lazy. I fear that some are seeking refuge from the difficulties of thought in the opportunities of action. Nothing can excuse the culpable laziness of the preacher who tempts his hearers to grow tired even of vital truths, because he states them in such a way as to make the impression that they are not very important, and that they are repeated after somebody else rather than coming from deep within himself. The mere statement of truths will not have any effect unless they have been fused together in the thought-life of the speaker by the fire of patient, and persistent, and concentrated mental brooding. Such are the heights and the depths of the gospel that to preach it with any approximate faithfulness demands the highest exercise of every faculty of the most liberally endowed and diligently cultivated minds. In the preacher's ministry nothing will compensate for the lack of hard work. I mean hard work in his Study.

The preacher in his Study must study his Bible. Let him avail himself of the help which the best scholarship of the world affords. Let him not lightly esteem all that God has said to the race through godly men who have gone on before. But we must allow the Bible to speak for itself. If we give ourselves more to a diligent study of the Bible itself, and less to the study of what men have said concerning the Bible, we shall come to a deeper understanding of its spiritual message. The true minister of

the Word in his study, with the open Bible before Him, will study its words and phrases, study them slowly, absorbingly, to get their exact content, that he might become a "workman that needeth not to be ashamed, rightly dividing the word of truth". The preacher in his study will need to remember that the Bible was written by books, that each book is distinct in itself, and he will constantly have regard to this law of its structure. He will not concern himself so much with texts, oftentimes taken out of the context, but he will study each book in the light of its literary and theological character and its historical environment, that he might get its content and purpose, and interpret its message in terms of present day life. Dr. G. Campbell Morgan in speaking of his analyses of the books of the Bible, says: "How have these outlines been prepared? In this way. By reading a book through—not once or twice—but until the general sweep of it somehow becomes patent to me. I think on an average I may say that I never attempt to prepare an analysis until I have read the book through at least fifty times." Dr. Jowett in his book, The Preacher: His Life and Work, pages 119 ff, says: "I would urge upon all young preachers, amid all other reading, to be always engaged in the comprehensive study of some one book in the Bible. Let that book be studied with all the strenuous mental habits of a man's student days. Let him put into it the deliberate diligence, the painstaking care, the steady persistence with which he prepared for exacting examinations, and let him assign a part of every day to attaining perfect mastery over it. You will find this habit of immeasurable value in the enrichment of your ministry. In the first place it will give you breadth of vision, and therefore it will give you perspective and proportion. You will see every text as colored and determined by its context, and indeed as related to vast provinces of truth, which might otherwise seem remote and irrelevant. And you will be continually fertilizing your minds by discoveries and

surprises which will keep you from that wearisome gin of commonplaces in whose accustomed grooves even the most stalwart grows faint. Wide journeyings and explorations of this kind will leave you no trouble about texts. Texts will clamor for recognition, and your only trouble will be to find time to give them notice. The year will seem altogether too short to deal with the waiting procession and to exhibit their wealth. You will be embarrassed with your riches instead of your poverty."

The preacher in his Study will study the Word of God in its relation to his people, and he will study his people in their relation to the Word of God. For every period of life from childhood to old age there are certain appropriate messages. The problems of the youth from eighteen to twenty-five are quite different from those of the man from twenty-five to thirty-five. It pleased God that in Christ "should all the fullness dwell". We are ministers of that fullness to each life, very unlike every other life, so that each may be made full—may be made complete—in Him. As we thus labor to "present every man perfect in Christ", we need wisdom and skill "to give them their portion. . . in due season". The preacher preparing in his Study for the pulpit may always be sure that in his next congregation every life will be marred by sin, and every life with the possible exception of the very young, will be shadowed by sorrow. Note the following words of Dr. Dale: "People want to be comforted. They need consolation, really need it, I came to that conclusion some years ago, but have never been able to mend my ways as I wish. I try, and sometimes have partial success, but the success is only partial. Four or five months ago I preached a sermon on "Rest in the Lord", and began to think I had found the track: but if I did I lost it again. Last Sunday week I preached on, 'As far as the east is from the west, so far hath he removed our transgressions from us'. That, I think was still nearer to the right thing, but I cannot keep it up". Have you ever felt this need of your people, and also

felt the difficulty of bringing your ministry to bear upon it? That is a problem for the Study.

Brethren, if we neglect the Study we may be very busy, but not at all dynamic. We may interest but not constrain. We may offer men entertainment, but never make them feel the bitterness of sin. We may seek and get the crowd, but utterly fail to amaze them with the overwhelming glory of God. And if in our place of worship there is no reciprocal movement between the human spirit and God, no awful sense of the holiness of God and the infinitude of duty, no quickening of conscience, no great spiritual constraints, no transformation of character—if all these are wanting, our ministry is tragically defective. We have neglected the Study. Read the sermons of Spurgeon or MacLaren or Newman. As we read we experience the sense of air and space and height and grandeur. We are impressed with the vastness of their themes, the greatness of the texts which they used, their ability to lead us beyond the phantoms and shadows of this tangible present and to bring the eternal order within our view. Even when dealing with the practical duties of the immediate day, there is the voice of the Infinite in what they say, moving us even through the printed page to "wonder, love and praise", causing us to forget the writer and exclaim, "O the depth of the riches, both of the wisdom and knowledge of God." These are the elements we need to recover in order to redeem modern preaching. Such preaching can be done only by those who are willing to pay the price. You must be able to say, "I labor according to His working which worketh in me mightily".

Care ought to be given to the vehicle of expression, the language in which great thoughts are clothed. There ought not to be any incongruity here. I am not talking about undertaking any flights of eloquence. The danger there is that a cloud will receive both the preacher and his sermon out of their sight. I am not concerned about soaring to lofty heights of oratory so much as I am con-

cerned about digging down to profound depths of truth. By profound I do not mean obscure. By language that is refined and chaste I do not mean words that connot be understood. I do not ask that a man shall not be simple. I only ask that he shall not be shallow.

I need not remind you that these things, as important as they are, are not the most important things. No man dare go into the pulpit depending alone upon the trustworthiness of his mental processes. Failure, sad and tragical, will be inevitable. The Study is a place for fellowship with God in prayer. He must talk long and often with God face to face. Out of the secret place of divine fellowship he comes forth with a message that is not philosophical mainly, but that is truly and powerfully evangelical. We come forth with an experience of grace that so fills us that it overflows, and will not let us be silent. I believe with all my heart that a real and genuine piety is the first qualification for the ministry.

The writer of this paper would not presume to tell any other minister how much time he ought to spend in his Study. We only set forth a few fundamental principles. With every individual minister it is a question of proportion. He must determine for himself the relative value of things. The danger of our day is that the social, practical, administrative side of his ministerial service may grow out of all proportion to the pulpit side of his ministerial service, which I believe to be the side of the most vital and primary concern.

In conclusion, my fellow ministers let us make the prayer of Tennyson our own prayer, "Let knowledge grow from more to more, and more of reverence in us dwell". Let us remember that the purpose of God in the salvation of men is the climax of Divine thought. Everything in heaven and earth revolves around that vital center. The ambassador of God must understand that this purpose is too high and too holy for him to give to it anything less than the completest devotion of his most vital energies.

FROM ORIGEN TO EMERSON.

The Larger Hope.

A Discussion based on "Is Hell Eternal?"
C. H. Pridgeon, Funk & Wagnalls.

By Edgar L. Morgan D.D., Editorial Secretary of The China Baptist Publication Society, Tsingtao, China.

An old heresy has here been given a new dress and is set forth to catch the unwary; the newness of the dress does not conceal the oldness of its nature. There is truly a continuity in heretical thought.

A Backward Look.

A slight review of the history of the doctrine of restorationism will bear out the above statement about continuity; and will serve very well to introduce us to the views of the author of the book under consideration. After the beginning of the fifth century, we are told, no one could advocate restorationism without running the risk of being called heretical. In those earlier centuries when Christian doctrine was being thought out there were a few men who had such views, two of whom will be sufficient to show the general outlines of that teaching; on the opinions of these two men, restorationists down to the present have based and built up their theories.

(1) Origen's philosophy was based on his conception of "the original and indestructible unity of God and all spiritual essences." Man's spirit, he said, pre-existed, always a part of the eternal essence, and after sinning and purification, must by a sort of circle return to God. Man's will is free, and therefore has the power forever to gravitate toward the good; it is so free, indeed, that any restoration may be succeeded by another fall, and repeated fallings and succeeding restorations are forever

possible. Satan as a rational being, a spiritual essence, is also salvable. With Origen restoration is not irreversible restoration.

His conception of the nature of God is that there is nothing in Him to demand punishment to vindicate law or His nature, without reference to the amendment of the offender.

(2) Gregory of Nyssa went beyond Origen in an irreversible restorationism. Evil is limited in nature, he says. "Since evil is never unbounded, but confined within certain limits, the necessity follows that good become a successor to evil." Punishment is corrective. With Gregory there is no assumption of the possibility of future falls after one ultimate restoration.

Other names are negligible; these two men give us the main outlines.

Mr. Pridgeon and His Book.

There are the usual arguments, viz., that everlasting does not mean everlasting, and certainly not eternal; that God is love and will not allow anything to stand in His way (indeed the statement is made (p. 247) "Finite will cannot hold out forever against Infinite Will"); that punishment is only remedial; that certain obscure scriptures teach probation or opportunity after death; that the words of Jesus and the apostles are misunderstood by the mass of common Bible readers; that certain Church fathers and poets have believed in the larger hope; and that the love of God is so great that He will extend more and more grace, until the salvation of demons, men, and Satan himself will—nay, must—be accomplished.

Besides thinking above what is written, and the holding to some contradictory philosophical positions, we find in order to support his thesis that he resorts to some badly twisted exegesis. Indeed, the showing of learning is such that for some it will be impressive. Again, his more than

a score of years of sober life and teaching, with remarkable success in saving souls, his previous training in Princeton as a Presbyterian minister and his later study in Germany all give him a prestige among those who know him, which will make some of them all the readier to accept his old-new doctrine without carefully examining the foundations of his belief. Let us, however, notice the following points in his reasoning:

1. *Relation of Time and Eternity.*

Mr. Pridgeon regards the two as opposites; time is something with beginning and end; punishment and other things that belong to time must necessarily be limited, and some day will cease. "Time has fallen out of eternity." "All time will one day be converted into eternity." Punishment belongs to the finite and temporal, therefore there can be no everlasting or eternal punishment. This is the first step in his argument.

As for the concept of eternity, past or future, if we may so speak, we are largely in the realm of philosophy, and philosophy has, as yet, no very satisfying word. Time is duration as apprehended by our consciousness, our experience marks duration by the changes noted; duration also exists for God, but it is one above the changes which mark time. To say that eternity is timeless is negative. While we find it impossible to grasp the idea of absolute eternity, we are unable to divest eternity or eternal life of some idea of duration; whatever else it may mean, and doubtless there is much beyond our power to think, we certainly at present cannot escape the idea of quantity, of some sort of temporal sequence. This, in no wise, precludes the qualitative idea of unlimited fulness of life and blessing.

Mankind as a whole is made up of common people with rational minds constituted to think in common ways, and revelation was addressed to man in terms adapted to the common mind. God has not spoken as to a limited,

esoteric circle of philosophers. Note briefly what has been revealed: Things perceived by sense had a beginning, followed by a sequence of befores and afters, the stuff of which human history has been made; personality is indissoluble by the change we call death; after that great change an existance for both bad and good must be expected, which is characterized by the word *aionios,* eternal; and that in the concept eternal life its moral quality takes precedence over the idea of duration and futurity, though these two are not excluded. Such is revelation.

The author's contention that aeonian suffering is merely age-long and must end cannot stand, for such a meaning would carry with it the unthinkable conclusion that the existence of God, the blessedness of saints, the wretchedness of the impenitent, the abiding presence of the Holy Spirit in the church, yea, even the life of our risen Lord Himself will have a definite end. All alike are aeonian, eternal. Meyer says that exegetically the happiness of the righteous and the misery of the wicked stand or fall together, for the latter is contrasted with the ζωην ἀιώνιον of the former, "which signifies the endless Messianic life." For a religious teacher to found a doctrine of such grave consequences on a philsophical speculation is not to be thought of.

That this subject is of living interest is shown by the fact that during the summer of 1927 before a meeting of the philosophical society of Great Britain, the Victoria Institute, a paper on *Time and Eternity* was read by the vice-president, A. T. Schofield, M.D. This address was printed in The Sunday School Times, Philadelphia, February 11, 1928. The author shows that the basic concept of our word time, coming from the Old English *tima,* derived through the Danish from the same root as "tide", is change not duration; that change is the essence of time; the secondary meaning of duration is ever associated with it; the basic concept of time, change, is contrasted with that of eternity, changelessness. Eternal life, he says, is

spoken of "solely with reference to its quality and its Giver." "Everlasting or eternal punishment refers primarily to its changelessness, and not to its duration. Again, "In this connection (Matt. 25:46) it is interesting to note that 'punishment' (kolasis) gives here no prospect of termination, and that for two reasons: (1) It connects with eternity, and this involves (2) cessation from all change. The condition seems absolutely fixed." And again, referring to this same verse, after pointing out that the punishment there is not corrective, or temporary discipline, he says, "Moreover, it is eternal, which we have shown precludes change."

On this difficult subject we conclude, then, that as far as human thought can go eternity and time are not two opposites with no relation; though utterly different they are related; time is grounded somehow in eternity, and the latter guarantees the continuity of the former (Lindsay). We must ever connect the two in our thinking, though we cannot define the unknown in terms of the known. Even when we guard against emphasis solely on the idea of duration for the truer concept of changelessness in eternity, the case of the restorationists is not thereby helped. The wise words of Dr. Schofield are worth repeating: "I think, however, we should remember that most of our crude, unreal, and unjust ideas on eternal punishment lie in the persistent ideas of time wrongly connected with it; and especially the constant concept of duration, with which eternity has no connection." And to repeat a brief word, "Everlasting or eternal punishment refers primarily to its changelessness, and not to its duration."

2. *Origin of the Universe and Relation to God.*

Absolute creation in time, or beginning with time, is denied. "The original creation in eternity was made out of the things that proceed from God, the invisible things. The outraying glory made up the eternal nature and the

original creation was generated out of this eternal nature (p. 193)." (Origen, we recall, also held to creation from eternity). Creation, he says, was in eternity, and was a spiritual creation. "This creation was not out of nothing, that is unthinkable." (So is unlimited space unthinkable, we may add.)

They were created out of the invisible energies and powers that streamed forth from God. These energies and powers are called His glory; they form an eternal spiritual nature. God as a God of love would not have had perfect satisfaction unless everything of creation was created by Him in eternity. Not one whit is ever to be added to God's glory; He has had it all eternally." (Is this creation from necessity, and not of free will? Is creation an emanation from God?).

Along with this Mr. Pridgeon maintains that the humanity of Jesus existed previous to the incarnation, that it was an eternal creation, and that all creation was in Christ's eternally created human nature (locatively, not causally; Col. 1-16 "in Him were all things created, etc.") The purpose of this, of course, is to say eventually that the redemption of Christ will bring all of the original creation back into its first condition.

This passage Col. 1:16 is used several times; "in Him were all things created, etc." always locatively. It simply suits his purpose to see it that way, for Dr. Pridgeon is too good a scholar not to know that this locative notion of the schoolmen, and later of Schleiermacher and Olshausen, has been rejected as untenable. That creation was eternally in Him is inconsistent with the use of the aorist which refers creation to a definite point of time; the use in this connection of the word which means a thing made is not in harmony with the thought of an ideal universe existing prior to creation in time. Moreover, we conclude that Paul was too well acquainted with the Greek language to have used "in Him" (locatively) if he had intended to say that the ideal world which had its

eternal home in Christ thus came into time-relations; "out of" would surely have been the word used.

In this realm, Dr. Pridgeon seems not to be able to find his footing. When he treats creation as a sort of emanation from the nature or essence of God he starts toward pantheism, or pan-ex-theism; if creation or matter is eternal then it should have some of the qualities of eternity; it must have the nature of God; this is a necessary relation if we postulate eternity, and if the universe is of the same nature as God we land in patheism. The author will not have that, for he holds to personality in God. The whole creation starts in God and swings round by what he calls the law of circularity (see Origen's conception here reappearing) back into God again. Hegel says "God evolves the world out of himself, in order to take it back into himself again in the Spirit,"— a pantheism, or pan-ex-theism, which Mr. Pridgeon almost accepts but from which he recoils.

Dualism looms up on the other hand. The truth is, in straining for supporting arguments, the author entangles himself in his own speculations. Emanation is as old as the Syrian Gnostics, and as modern as Swedenborg; and creation from eternity is a contradictory thought. Creation from eternity means so far as we can think it that God and the world are co-eternal. An eternal God and an eternal universe which are not of the same nature is dualism; if they are of the same nature, then we have plain pantheism, yet apparently the author will accept neither. It may be noted here that Dr. Pridgeon believes matter is sinful, "is gross"—a sort of dualism; but we remember that matter has no personality and therefore cannot be inherently sinful. As the Chinese say, the author has led us into a kaffir-corn patch, out of which he can find no way.

3. *The Unity of the Race.*

The author denies that the race is a unit through Adam; the Mosaic account is manipulated to mean that

other men were on the earth, (perhaps, he says, as much as fifty or one hundred thousand years before Adam was made), and that Adam was a new start, created to bring the knowledge of God to the races that had forgotten Him. Adam himself failed, but God is even now carrying out His purpose through the Adamites, viz., "the Caucasian race" (p. 167). Sheer intellectual or racial conceit this—we would be inclined to call it, but we withhold, because the author is in a serious argument.

Race unity, however, is found in the ideal or archetypal creation, mentioned above as being "in Him"—Christ—before time began, eternally created (Col. 1:16). Christ, then, as head of the previously existing races and also of the race that sprang from Adam, will work redemption and ultimate salvation for all. This all sounds ponderous, but one little verse in Genesis (3:20) seems to have been overlooked by the author before he spun this thread of his theory; "And the man called his wife's name Eve because she was the mother of all living." Romans 5 means nothing to Mr. Pridgeon except a type or figure. Weighing the matter, we still accept Romans 5 as a true statement of racial unity through Adam, and Genesis 3:20 as indicative that Eve with her husband Adam was the beginning of the race of mankind, which is vitally concerned with the redemption wrought by Christ Jesus.

4. *The Human Will.*

Here again the author seems to cross himself; like other universalists he must hold that the will has the ability of making contrary choices at any point in the future, and yet he devotes a chapter to the Limitations of Human Freedom. He takes as basic "Finite will cannot hold out forever against Infinite Will." (p. 247). It becomes a contest of wills, God's will being backed by immeasurable love and exhaustless resources of grace, with aeons and aeons of time in which to work, so that at

last men will have to repent, and accept the hitherto neglected and scorned offers of mercy. May we inquire, supposing the will is free in this life, granted that it continues to be free till some far distant future moment when it shall then be compelled to surrender, what assurance has one that he ever was free up to the moment of compulsion? Are we really free now? How do we know we are? How far? How do we know we have not been the playthings of chance, the whirligigs of fate, in a vast mechanical scheme? How shall we know that our freedom was not all the while a fondly cherished illusion? An illusion that persisted till the final stroke of compulsion had been given? These are legitimate questions.

In our thinking we seem to have the choice of unlimited or limited freedom; by the former it is possible that some may forever prefer to continue in opposition to God. Origen followed this line much further than either Gregory or Mr. Pridgeon dares or cares to go; they do not allow the possibility of repeated falls and restorations, which unlimited freedom would admit. By limited freedom we determine our destiny during this life of probation. The author's conclusion is that God has purposely limited freedom so as to leave a *nidus,* or "nest", in the soul upon which He may work; God will then step in some time and compel the soul. In other words, what appears to be freedom is not freedom! This "supposes a too forcible interference of Almighty Love in the normal processes of the individual soul," (F. H. Hedge, in Reason and Religion). Mr. Pridgeon would hold to the roots of one theory while desirous of the fruits of the other.

Alas, had we not better recognize that in the present life the power of contrary choice, in case it chooses evil, tends more and more to be fixed in that wrong course, and that the soul becomes weaker and less able to choose the good? Character becomes set and ethical freedom is more and more lost as the soul ceases to be at one with

perfect Reality—God. The limitations of wrong choices are self-determined, self-imposed, and constitute the bondage of sin, which bondage increases as freedom diminishes; the end is death. When we pass beyond this life, unless we postulate with this author a most remarkable violence to peronality, where are we but back on old gospel ground? Jesus taught us that character is settled and destiny is fixed by the attitudes and deeds of the present life time

5. *The Nature of God.*

Great emphasis is placed on the love or benevolence of God; indeed this may be said to be the master argument. Love is made to be the equivalent of any or all the attributes of Deity. The statement "God is love" is taken to declare the sum of what "He is in Himself." But this, notwithstanding Dr. Pridgeon's affirmation, is not a definition, is not an all-inclusive statement of God's character. "God's love" predicates one simple ethical quality, while "God is light" expresses a complex blending of several ethical qualities. In light we have at least *purity, truth* and *holiness;* the complex idea *light,* is more extensive and fundamental than the simple *love.* It is well at this point to remember, too, not only that love is a single element but that it is conditioned by holiness. Love cannot run ahead of holiness, for love must wait for justice; before love acts, the justice which holiness requires must be met, satisfied. Better still we should perhaps say that all the element of the divine nature must act together in perfect harmony.

So far as can be discoverd the author seems to belong to the New School group that sees no necessity for change in God's attitude toward sinning men. This was Bushnell's attitude a part of his life. When once love is identified with holiness, or holiness is made the manifestation of love, the tendency is to make happiness the end, and penalty becomes reformatory. They say that unless there

is hope for reform there can be no eternal punishment. In this view, there is nothing in God which must be satisfied toward sin before forgiveness is possible; God sent His Son into the world to manifest His self-sacrificing love; in Christ's collision with evil He was slain; His sufferings extirpate sin. Orgen, Abelard, Campbell, Robertson and Ritschl have held much this view.

This argument that if God is thus and so then such and such conclusions must follow is an *a-priori* one, which has persisted from Origen to this author. In such reasoning we must assume that the reasoner has a sufficient understanding of transcendent Deity. The reverent and cautious words of Dr. John A. Broadus are applicable just here:

"The remark may be added, that *a-priori* argument from the nature of God must be employed with great care. God will always act consistently with His nature, and so conclusions might here be drawn with certainty, but for the fact that we so imperfectly understand the divine nature, and the relations thereto of particular lines of conduct. 'God is just, therefore He will give all men an equal chance of salvation,' 'God is good, therefore he will finally save all men,' are conclusions which the angel Gabriel might well feel himself too ignorant to draw." (Preparation and Delivery of Sermons, p. 184).

This last consideration seems not to deter the restorationists.

6. *The Purpose of the Incarnation.*

With this author the necessity of the incarnation is to reveal the love-light of God, and His death was not for dealing with sin as a propitiation. "All they did in the crucifixion of Christ was to slay the body that belongs to this fallen environment; and God had His opportunity to raise up an unfallen, new creation in the Person of His risen, glorified Christ." On p. 203 he repudiates the idea that propitiation affected the attitude of God—it was

simply a huge expression of unselfish love. On p. 138, "Let no one say however that Christ, the Saviour, is not needed. We have already indicated that slaying Him only promoted the plan of redemption. It cut away all our nature of flesh and blood that he had taken, and in Him we and the whole creation were potentially set free from all corruption and all harvests that are the consequences of sin and sins." He seems steadily to hold that the death of Christ acted only manward, toward the flesh life, toward the natural results of sin working by natural laws. On p. 139, in a resume of the chapter, he says, in speaking of punishment (which certainly includes that on the cross); "punishment vindicates God's character for goodness, for He makes sin, even against its will, work for righteousness, and also its own harvest of all kinds of death, through the death that is wrought in His only and first begotten Son."

This chapter sets forth a defective view of the death of Jesus. It is not a vindication of God's goodness or benevolence of which Paul speaks in Romans 3:25, "Whom God set forth to be a propiation, through faith, in His blood, to show his *righteousness* (not benevolence, not love)—that he might himself be *just* (not loving, not merely to convince men that all was well and a welcome awaited them)—and the justifier of him that hath faith in Jesus." Love was manifested on the cross, to be sure, a tremendous manifestation of it, but the vindication of His holiness or righteousness was prior in thought and aim to the other. The wrath of outraged love and mercy, the unchanging repulsion of infinite purity against sin burned its fiercest on the Son of God—God Himself—that men might not mistake for laxness that benevolence which for over 4,000 years had been long-suffering, that men might not slander that benevolence which called men back to a Father's home. The very consciences of men testified that somewhere, somehow, justice ought to be done before God could call sinful, rebellious men just;

men's consciences also testify that in the process of reconciliation there must be movement on the part of both sides. Yes, reconciliation began in God, and it works both ways, both toward Himself and toward men. Before love was freed to act, God took pains to vindicate before the universe that holiness which is guarded in every movement of redemption.

7. *Purpose of Punishment.*

The author has come to the conclusion that punishment is remedial, self-corrective and disciplinary, never punitive; pain for righteousness' sake seems abhorrent to him; he seems not to recognize that guilt has a personal element, that penalty has in it something more than the natural reaping of what has been sown, that there is a personal element which makes the wrong-doer conscious that he has offended God, that his act has not been in harmony with the character of God. On p. 136, The Purpose of Punishment, he says: "We gather from the preceding consideration some of God's purposes in punishment. God's original law was framed to increase the fruitage of goodness by the creature's sowing goodness." Again, "There is no vindictive wrath in God Himself, but the working of fallen nature sometimes has that appearance."

From the Bible we dare say that there is in God *vindictive* wrath; but for the moment we are willing to change the word to *vindicative* or *vindicatory* wrath, the dignity of wounded love, a love that has character, such exalted majesty as will not allow His purity to be offended, or His holiness to be questioned, without just resentment. Again we affirm that He vindicated His name, He vindicated His righteousness, in forgiving and calling unjust men just, in allowing His wrath against sin to fall with awful severity on His Son upon the cross. Wrath is something more than subjective working of sin in natural ways wthin the human heart; it was objective wrath which fell on my substitute.

As for the expression "God's original law was framed to increase, etc.," we would ask, Is His law something arbitrary, something different, something outside of His nature? Are not the things called law, ethical or moral, grounded in, and expressions of His nature? There is no *framing* to increase anything; He is what He is, and we must conform to Him or become guilty, liable to answer for such deviation or falling short of Himself.

His conception of punishment is a basic error which leads one into the above mass of errors; defective views of punishment are in the air, the papers and magazines containing many articles which more or less incorporate the ideas of universalists. Laxness of conduct, decreased respect for law, cheapening of life, lowering of morals, these are some of the fruits of the showing of such teachings, and Mr. Pridgeon is contributing his share to this downward influence.

8. *Exegesis.*

Here is some amazing work. We pass by First and Second Peter, expecting a large structure to be built on a very slender foundation, but when we see the disregard for the context in such passages as John 12:32, I Cor. 15:22, and Eph. 4:13, we are caused to wonder. Mark 14:21 is made to mean that it would have been better for Jesus if Judas had never been born. The fact that Jesus is not talking of Himself but of the dreadful moral condition of the betrayer is calmly ignored. The fact that the rich man in Hades speaks of his tongue and thirsting is made to be spiritual thirst, as he had no physical tongue. "He is not yet saved, but he is moving already in that direction." Brimstone is traced to the same root as *divine, god,* and is made to be purgatorial purification; sulphur was mixed with incense for purification of idolatrous worship, and in the New Testament it would naturally come to mean purification. The second death is the death of the self-life, and is the equivalent of the idea in Rom. 6:6, and Gal. 2:20. I have mentioned above Col.

1:16; this is pressed to use in some half a dozen places; in my criticism of his locative use (which is clearly against the context), I might add that in Acts 17:28 we have a use of "in" similar to this, meaning cause or ground; it clearly is not an *in* with pantheistic significance.

Such handling of the scriptures, examples of which are given above, strains the respect one should have for a faithful steward of the mystery of God.

9. *The Salvability of the Devil.*

The salvability of all evil spirits and of Satan is not only asserted, but it is confidently maintained that the Prince of evil spirits will certainly be restored; he is a prodigal son, sinning, in part from ignorance. The locative use of Col. 1:16 is twice mentioned to uphold this line of reasoning—a very weak support to be sure. Long ago Origen was condemned for this theory, and even Farrar who is an ardent advocate of the larger hope during the last generation defends Origen against it, saying that it was an hypothetical arugment, was much misunderstood, and "Origen had never dreamed of saying the Devil, as such, could be saved." Granted that Origen may have been misunderstood, that which Origen's later-day friends baulk at does not cause Dr. Pridgeon to hesitate a moment. Without the batting of an eyelash, he goes to the extreme limit of his theory. This is courage of the highest order!

10. *The Last Word—Whose Shall It Be?*

Who will speak that last authoritative word? The limitations of finite minds, the vanity of speculations, the lack of satisfaction in the various interpretations that may be given to facts and the Scriptures, are abundantly evident in this author's discussion. Is there no sure word anywhere, none to speak with authority, none who is able to say enough to meet our deepest needs? Such worse than carelessness in exegesis, such recklessness in handling the scriptures, such disregard for consistency of

thought and the meaning of words, such confusion in thinking, would fain drive men to demand some custodian, some authoritative interpreter of the Bible, such as the Roman Catholic church claims to be!

For us there is such an one. The Revealer of the Father, the eternal Son, the casual source of all that is in time, the one fully cognizant of before-time and of after-time, has given a revelation to us for all that time-men living in time-conditions of sin and helpless moral and spiritual dependence need to know. If the God of Hope had had in reserve any such larger hope, future extended probation, unlimited freedom of choice in the after life, surely in such an important matter the Son would not failed to have spoken. Moreover, just as surely as the disciples had known from their Master of this great hope does it seem unlikely that they would have failed somewhere to mention it and to have spoken of making prayers for the dead. "And it is not Peter and Paul, but our Lord Himself, who gives the most fearful descriptions of the suffering of the lost, and the clearest assertions of its eternal duration."

Heap up all the arguments of the universalists, all the considerations of Dr. Pridgeon—and there is nothing new—and all the philosophical speculations, all the vague wishes and assertions that such and such wished-for conclusions must be true, place these on one side of the balance, then on the other side put the word of the Lord Jesus, and that one word, that faithful witness, outweighs them all. At the very best they have only a hope, but Jesus Himself never held out one ray of hope that the issues of this life might hereafter possibly be reversed. As said above, it is from His lips that the most severe and terrifying words concerning the fate of impenitence and unbelief have ever fallen.

In the face of Christ's decisive word (and the common mind of the Church at large for eighteen centuries has accepted it as reliable) there have always been some who have cherished the restoration theory or who have

advocated some form of annihilationism, but they, both on philosophical and scriptural grounds, have built on a very insufficient foundation.

We do well to leave the unrevealed future to Him; love will do all that love can do, and justice will not fail in the life to come. Our time-conditioned consciences approve this harmony in the God of our Lord Jesus Christ, and we may be surer still that when released from time-limitations, when our knowledge and vision have entered into trans-temporal existence, whether so unfortunate as to be absent from the presence of God, or so fortunate as to "see Him as He is", we shall still be satisfied with the harmony of God's justice and love, and marvel at the perfection of His nature and thank Him for the mercy extended us through Christ Jesus.

Influence of This Book and Preaching

Copies of this book are to be found in a Christian book store in China; the influences of the book are beginning to be felt on the mission field; a Bible School is built around the author and his teachings in the city of Pittsburgh; universalism has been aided by the addition of these people to its ranks. The writer does not belittle the life, the work, the sterling character of the author, for his contact with him for a short while was very pleasant. I must however deliberately record it that to my mind this book may do great harm, and the further conviction that the preaching of its doctrine must eventually end in disaster for many. One devout writer in a review spoke his amazement when he said he wondered why God ever allowed this book to be written! The author will, of course, welcome no pity for his position, still one can but wonder with deep sorrow what was the cause of such a separation from the truth. He claims to have "bought the truth" but we fear he has bought a "gold brick", and at what a cost!

In closing the words of Dr. A. H. Strong seem so fitting that I would use them.

"All preaching that ignores the doctrine of eternal punishment just so far lowers the holiness of God, of which eternal punishment is an expression, and degrades the work of Christ, which was needful to save us from it. The success of such preaching can be but temporary, and must be followed by a disastrous reaction toward rationalism and immorality.

Much apostasy from the faith begins with the refusal to accept the doctrine of eternal punishment. Theodore Parker, while he acknowledged that the doctrine was taught in the New Testament, rejected it, and came at last to say of the whole theology which includes this idea of endless punishment, that 'it sneers at common sense, spits on reason, and make God a devil.'

But if there be no eternal punishment, then man's danger was not great enough to require an infinite sacrifice; and we are compelled to give up the doctrine of the atonement. If there was no atonement, there was no need that man's Saviour should himself be more than man: and we are compelled to give up the doctrine of the deity of Christ and with this that of the Trinity If punishment is not eternal, then God's holiness is but another name for benevolence; all proper foundation for morality is gone, and God's law ceases to inspire reverence and awe. If punishment is not eternal, then the scripture writers who believed and taught this were fallible men who were not above the prejudices and errors of their times; and we lose all evidence of the divine inspiration of the Bible. With this goes the doctrine of miracles; God is identified with nature, and becomes the impersonal God of pantheism.

Theodore Parker passed through this process, and so did Francis W. Newman. Logically, every one who denies the everlasting punishment of the wicked ought to reach a like result; and we need only a superficial observation of countries like India, where pantheism is rife, to see how deplorable is the result in the decline of public and private virtue."

OUTSTANDING FEATURES OF I CORINTHIANS.

By Everett Henry, D.D., 758 South B Street, McMinnville, Oregon.

Our I Corinthians is evidently not the first letter Paul had sent to the church at Corinth (5-9). It is, however, the first extant letter to that church, unless, as some believe, the letter referred to in 5:9 is to be found embodied in our 2 Corinthians, and it is one of the best authenticated of all Paul's writings. Criticism has scarcely dared to suggest that it came from any other hand than that of Paul. It was written in Ephesus, probably in the spring of 54 A. D., partially in response to reports which had reached Paul as to conditions in the Corinthian church, and partially in reply to a series of questions which the church had propounded in a letter to him.

Because of the circumstances which gave rise to the letter there is less unity of thought in this epistle than in any other of Paul's writings. Schofield says: "A rigid analysis of 1 Corinthians is not possible. The Epistle is not a treatise." After the salutation and thanksgiving (1:1-9), the letter falls into two large sections, the first (1:10-6:20) dealing with certain evils reported to Paul by visitors from Corinth, the second (7-16) giving the Apostle's replies to certain inquiries in the Corinthians' letter to him. These circumstances which gave 1 Corinthians this peculiar lack of unity of thought at the same time gave to this letter marked applicability to the life of the Corinthian church, and so add to its interest and uniqueness. In fact, it is the only document in the New Testament in which a series of questions growing out of the life of a Christian community and formulated by that community was answered seriatim.

I. The Kind of Preaching and Teaching Which Triumphed in a Great Commercial City.

The first outstanding feature of 1 Corinthians is the setting forth of the kind of preaching and teaching which

triumphed in that great commercial city of Greece (2:1,2).

Prior to his arrival at Corinth Paul's missionary labors in Europe had not been very pleasant or very promising. Enemies had driven him out of every city in which he had undertaken to preach the gospel except Athens, and his experiences in that cultured city had probably been more trying, perhaps more truly discouraging, than any that had ever befallen the great Apostle. Evidently grieved because compelled to be alone (1 Thess. 3:1), burdened with anxiety as to the welfare of his fellow-workers and the groups of untrained believers he had been forced to leave behind him, Paul seems to have tasted the bitterness of defeat more at Athens than in any other city he ever visited. At any rate, he declared that he was with the Corinthians "in weakness, and in fear, and in much trembling" (2:3), and that he had "determined", evidently before arriving at Corinth, "not to know anything among" them "save Jesus Christ and him crucified" (2:2). Now whether the "weakness" to which Paul refers was fundamentally of the body or of the spirit cannot be determined, but the whole paragraph suggests a revaluation of the content of the Apostle's message, and the arising of a strong conviction that the heart of his message should always be "Jesus Christ and him Crucified". If he had ever preached otherwise, as perchance at Athens, this is an acknowledgment of error; if not, it is the solemn affirmation of a settled conviction and policy.

Whether or not Paul on approaching Corinth reached for the first time this conclusion as to the heart of his message as a preacher of the gospel, there is no uncertainty as to the significance of the fact that this preaching of the gospel at the very heart of which was "Jesus and him crucified" brought great triumphs in Corinth.

A city was no new thing to Paul. He had grown up in Tarsus, "no mean city". In the Asia Minor of his day were, it is said, 500 cities and towns. Jerusalem was a city of good size. Around the Sea of Galilee were at least

nine cities with as many as 15,000 people each. In fact, the province of Galilee must have been full of cities and villages, for Josephus declares its 1,600 square miles held 3,000,000 people, an average of 1,875 to the square mile, a density of population more than three times as great as that of Rhode Island, the most densely populated state of the United States. In Egypt there were forty cities of importance and in Italy 1,200 cities and towns. Indeed, the whole world in which Paul moved "was studded with more beautiful cities than at the present day". Nor may we think of those cities as all of small size. In speaking of the Syrian Antioch, the city in which Paul was formally set apart for his missionary work and to which he always returned at the end of each tour to report, Gibbon refers to a number of things as "so many convincing proofs that the whole number of its inhabitants was not less than 500,000." The same writer declares "the most modest calculation" will not reduce the population of Rome in the first century below 1,000,000. Conybeare and Howson's estimate is 2,000,000. Such facts as these remind us that, whatever else we may find to be distinctly new in our modern world, neither the rush to the city, nor the comparatively "big" city can be placed in that category. Both, even in Paul's day, had come out of the distant past.

But cities differed in the first century even as they differ today, and Corinth was neither Jerusalem nor Antioch. In Corinth to a larger degree than ever before Paul was in contact with a distinctively commercial city. The old city of Corinth, which had played such a prominent part in Greek history, had been utterly destroyed by Mummius in B. C. 146. The new city had been established by Julius Caesar in 46 B. C., and was less than one hundred years old when Paul arrived there, yet it had already come to be "an enormous city". Into the eastern and western harbors of this city came the ships of the Mediterranean world, for they feared the voyage around

the southern tip of Greece. Some of the smaller vessels were dragged across the isthmus from gulf to gulf. The larger ships were unloaded and their cargoes carried across to be reloaded. There probably was not a busier city in the world of that day than Corinth.

The population of the city was cosmopolitan, the Greeks, of course, constituting the largest group, then the Italians and the Jews probably in the order named, with permanent or transient representatives from many nations. The moral life of the people was incredibly bad. Their religious life may almost be said to have consisted of eating things offered to idols and committing fornication. The oldest temple on the Acrocorinthus kept a thousand girls for this religious immorality. So notorious was the life of the city that "to corinthianize" had become a widely known expression for the vilest sin.

Into this great commercial city where the tides of the world's business flowed to and fro, where rich and poor dwelt together, where slave, freedman and aristocrat from the ends of the earth jostled each other on the busy streets, where resident, sojourner and transient mingled and vied with each other in drunken and sexual debauchery scarcely conceivable today, Paul brought the gospel of Jesus Christ and him crucified and found it highly effective. And it scarcely needs to be said that a presentation of the gospel which proved effective in the Corinth of Paul's day will prove effective in any city of any time. If the gospel as we preach it today does not win notable victories in the cities of the twentieth century, it is doubtless due to one of two things: either we are not preaching Paul's gospel, or we are not using Paul's methods.

II. Two Great Ills of Church Life and Their Cure.

How utterly changed would be our church histories of today if the church had never known factions or disorders. Factions led to strife, strife to division, and all brought

weakness and dishonor. Disorders arose, the ordinances were perverted, worship was enfeebled and the testimony of the church was obscured and nullified. Surely the witness of 1800 years of Christian history is that the two great besetting dangers of the church are factions and disorders.

Four parties had already appeared in the Corinthian church. It is easy to understand how two of them had arisen. Paul's ministry had captured the hearts of many and they loved him as a spiritual father. After Paul had left the city Apollos came and through his eloquent presentations of the Christ won still others to the Christian life, made large contributions to the spiritual enrichment of many whom Paul and others had won, and so there came naturally into being a group who specially honored him. If Peter also spent some time in Corinth, the group that claimed his name arose in the same way. If he did not visit Corinth in person, then some from outside who held to him as representing the original group of Apostles who had companied with the Lord must have come in and propagated their views to the acceptance of some. It is still more diffucult to trace the origin of the Christ party. It seems from II Cor. 10:7-18 that this party was formed by men, probably from Palestine, who claimed to have received their gospel directly from Christ himself.

Paul, however, is not so much concerned with the history of these factions as with the condition within the Corinthian church which made it possible for them to arise and with the remedy for that condition. Why had these factions arisen? What was the taproot of their existence? Paul made it clear to them. "I fed you with milk", he said, "not with meat; for ye were not able to bear it: nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (3:2,3). They had failed to put on the

"new man" which had "been created in righteousness and holiness of truth". They had stopped too near where they had entered the kingdom. Spiritual growth had ceased or perilously slowed down. They should have known that "the wisdom of this world is foolishness with God" (3:19). They should have begun to grasp the fact that all things were theirs; "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come", all were theirs, and they were Christ's, and Christ was God's (3:21,22). In brief, Paul declares inadequate spiritual development to be the condition out of which factions arose, and that the hope and certainty of unity among Christ's people lie in such spiritual development as shall discern the unity of all things in Christ and the Father, and the real values which varying types of leadership bring to the Lord's people.

It is evident also that Paul regards the disorders within the Corinthian church as arising from the same shortcoming. They were observing the Lord's Supper in an unworthy manner because they did not discern the Lord's body. They were making a travesty of spiritual gifts because they did not realize that "God is not a God of confusion, but of peace" (14:33).

So it has ever been, so will it continue to be. Out of our inadequate spiritual development arise the chief troubles of the local church and the kingdom. Respect of persons, narrowness, looseness, wrong emphasis of doctrine or ordinance, all these and doubtless other harassing ills also, spring from this source and can be cured only as the spiritual life of Christ's people is lifted to higher planes. Those who seek a closer and more manifest union of God's people throughout the earth, as well as those who seek more of unity and harmony in local churches, will show wisdom in proportion as they heed Paul's instructions to the church at Corinth.

III. The Supreme Argument Against Sexual Sin.

The prevalence of sexual impurity in Corinthian life has already been noted. That impurity in one of its most appealing forms had crept within the church. Paul deals with that case, reproves the Corinthians for going to law with one another, and then presents the supreme argument against sexual sin, an argument which is equally applicable to all sins against or involving the body.

The argument, as Paul states it (6:13-20), is fourfold. (1) The Lord needs the body. He carries on his work in the world through men. Men cannot work without bodies. So "the body is not for fornication, but for the Lord." (2) The body needs the Lord. The Lord is "for the body." "In him we live, and move, and have our being." We are recognizing these days more clearly than ever before, perhaps, what has always been true, that righteous living contributes to bodily health. Illustrations of this recognition are all about us. But it is safe to say that the church is yet far from realizing adequately how much the body needs the Lord. (3) The Christian's body is a member of Christ, a part of his body. (4) The Christian's body is the "temple" (ναός, the word is used only of the sacred edifice, the holy place and the holy of holies) of the Holy Spirit. Christ's follower is so identified with the Deity that he can no longer say that he belongs to himself. He has been bought with a price and must glorify God in his body.

These must have been startling words to the Corinthians, and they can hardly be less than startling to us today when their significance is adequately grasped. If Christ stood before us in the flesh, who would dare attempt to lay defiling hands upon his body? But our bodies have become members of his glorious body. Who would be so rash as to venture even to purpose showing contempt for the Holy Spirit, the third person of the Trinity? But he dwells within these bodies of ours--

they are his very "temple". And a possession of the Father himself, who for a moment would entertain the thought of in any wise dealing improperly with such? But our bodies belong to God. He fashioned them and redeemed them.

What could be more horrible, then, than to take this body of mine, which is a part of Christ's glorious body, the very temple of the Holy Spirit, a purchased possession of God the Father, and join it to the body of a harlot? Is it any wonder that Paul breaks forth with "God forbid"? The thought is too shocking for enlargement and we leave it, as Paul left it, with the simple statement. But if in this presentation of the truth is not to be found a cure for fornication, whence may one be expected?

And is there not to be found in these exalted possibilities of the body an effective appeal against all sin in which the body is involved? Paul was thrusting at one sin, but his weapon was fraught with death for many sins. The blade which penetrates the heart of sin in its vilest form will assuredly not prove useless in the conflict with evil in other forms. In the light of these teachings as to the value and dignity of the body any abuse or neglect of it must be regarded as a sin exceeding sinful.

IV. The Supreme New Testament Discussion of the Manifestations of the Spirit.

It would not be safe to accept the spiritual conditions set forth as existing in the church at Corinth as typical of all Gentile churches of the Apostolic age. Paul's letters make it evident that the churches to which he wrote differed much in corporate manifestation of spiritual life, even as the cities in which they were located differed much in general city life. Yet concerning no other church do we have such a revelation of spiritual activity, and in no other New Testament writing do we have such a detailed discussion of the manifestations of the Spirit in church life. Chapters 12-14 are so unique and intensely

interesting that we can almost be grateful that the Corinthians inquired of Paul about spiritual gifts and that their abuse of some of these led the Apostle to write so fully in reply.

In these chapters Paul gives three lists of the manifestations of the Spirit. In the first list he mentions nine, in the second eight, in the third seven. Now in making these lists did Paul include all the varieties of manifestations of the Spirit which existed in the Corinthian church, or could he have added still others? And if these lists include all the manifestations of the Spirit in the Corinthian church, are they exhaustive of such manifestations in other churches? No certain answer can be given to these questions. We must be content to consider the items here given without certainty that the list might not have been considerably lengthened.

Meyer points out that the largest grouping of manifestations may be separated into three divisions of two and five and two members respectively, with λόγος, πίστις and γλῶσσαι for their titles, and that the first of these divisions exhibits the Holy Spirit working through the νοῦς, the second working in distinction from the νοῦς, and the third working in supersession of the νοῦς. This is a suggestive analysis, yet one finds it difficult to understand how "prophecy" and the "discerning of spirits" can be conceived as gifts in which the Spirit works in "in distinction from the νοῦς."

First of all Paul gives the Corinthians a criterion by which to distinguish those manifestations which are truly of the Holy Spirit. They had had experience with the spells of heathism. They had seen how men could be "carried away" by supernatural influences in other religions. They were not clear as to the distinguishing marks of the Spirit of God. The test Paul supplies is that of loyalty to Jesus. No man moved by the Spirit of God will ever say, "Jesus is anathema", nor can any man say, "Jesus is Lord", apart from the presence and power

of the Spirit. It is the same test which the Master gave to the disciples: "For he that is not against us is for us" (Mark 9:40), and if rightly taken to heart today would probably quiet much of the strife now agitating considerable areas of Christendom.

Content with just a terse statement of the test of spiritual manifestation, Paul next gives the largest grouping of these manifestations and declares that however varied they may be they arise from one source and have but one purpose. Each comes from the Holy Spirit and is given by him for the upbuilding of the whole church. As the various members of the human body have very different functions, but all contribute to the welfare of the body, so the various members of the church have different gifts from the Spirit, but all are for the welfare of the whole church. The one Spirit, the unity of origin, guarantees the unity of purpose and result.

The discussion of the function of these spiritual manifestations leads Paul naturally to an evaluation of them. First in importance in the spiritual economy Paul names three groups of workers, apostles, prophets, teachers. Because he names groups of workers and not gifts, it is not possible to be certain just what gifts are included in these three groups. Doubtless it was the gift of prophecy that marked off the group of prophets, and the distinguishing gift of the teachers was probably "the word of knowledge". But what gift made a man an apostle, "the word of wisdom"? Or was the distinguishing mark of the apostles a certain combination of gifts? We cannot be sure. "Helps, governments" perplex us also. Yet Paul's main thought is unmistakable. Spiritual gifts are not of equal value, and later in his discussion, if not here, he makes it emphatically clear that the most spectacular of them all, the one the Corinthians seem to have prized most highly probably because it was so spectacular, is the one of very least value.

This apostolic evaluation of spiritual gifts was probably as upsetting to the Corinthians as it is to some of the peculiar sects of today, who, like the Corinthians, have become fascinated by the spectacular in the gift of tongues.

In the midst of his evaluation of spiritual gifts Paul inserts his encomium on love, one of the choicest and most beautiful passages in all literature. What appears to be a digression from the general to a particular proves on closer scrutiny to be the coronation of a particular which is universal. The spiritual gifts Paul has been considering are distributed by the Spirit to individuals, "to each one severally even as he will", no one of them being common to all the membership. It is well that they should "desire earnestly the greater" of these gifts, but Paul knows of a "most excellent way" which he exhorts them to "follow after" and that "most excellent way", the way of love, is for all alike. In other words, that manifestation of the Holy Spirit (I doubt if the term "gift" should be applied to it) which is in the Christian economy highest, holiest and mightiest, entirely the "most excellent", is not any gift bestowed only on certain individuals but that love which is begotten by the Spirit in every regenerated soul. The most common characteristic of Christian living Paul here most eloquently declares the most regal of them all, yet after more than 1,800 years the church is so Corinthian still that we but dimly discern the diadem upon the brow of unpretentious love.

V. The Argument for the Resurrection.

It is doubtful if since the first century the doctrine of the resurrection of our Lord has ever been accorded its rightful place in the general proclamation of the Christian message, and it may with fair safety be said that the effectiveness of the proclamation of the gospel waxes

as the resurrection approximates its rightful place in that message and wanes as that great miracle fails of proper placement and emphasis.

No portion of the New Testament is more important in considering the place which our Lord's resurrection occupies in the Christian system than the 15th of I Corinthians. In this chapter Paul first calls the roll of the witnesses of Christ's resurrection, omitting some mentioned in the gospels and adding the name of James, and mentioning an appearance to "above five hundred brethren at once" which may possibly be identical with that described in Matt. 28:16ff. This brief summary of the proof of Christ's resurrection is preliminary and basal to a careful dealing with the difficulty in the Corinthian Church, which is not a questioning of the resurrection of Jesus, but doubt of the resurrection of his followers, and a questioning as to the nature of the resurrection body.

In answering their doubt of the resurrection of Christ's followers Paul gives (12-19) the negative argument for the resurrection of Jesus. Dr. Thomas J. Villers ("The Hurry Call Of Jesus", p. 279 ff.) has stated this argument somewhat as follows: The supposition that Christ did not rise from the dead is contrary (1) to evidence, "neither hath Christ been raised"; (2) to history, "then is our preaching vain"; (3) to experience, "your faith is also vain"; (4) to reason, "we are found false witnesses of God"; (5) to instinct, "then they also who have fallen asleep in Christ have perished." Even this brilliant analysis of these verses, however, does not seem to do full justice to them. While so stating the case Paul permanently accomplished two things: (1) He clearly pointed out the only and the conclusive proof of the resurrection of men, the resurrection of Jesus; (2) he brought into clear vision the central and indispensable place of our Lord's resurrection in the whole Christian system, if Christ rose not faith is vain.

This is not the place to discuss the relation of our Lord's resurrection to Christian life, for to do that adequately would require many papers the length of this. Yet we must allude to some of the things involved in Paul's terse statement and justifying it. (1) The resurrection perfected Jesus as Saviour. It contributed to the perfecting of his humanity and to his full investiture with Messianic dignity and divine glory. It made possible the completion of his work as prophet, priest and king, and showed conclusively the Father's approval of his work both as to manner and object. (2) The resurrection was a fulfillment by the Son of the Father's command and formed a ground of the Father's love to him. (3) The resurrection had an indispensable share in procuring forgiveness for men. (4) It made possible faith in Jesus as himself God and our Redeemer. (5) It gave the Christian his high ideal, the risen Christ. (6) It lifted the veil and permitted us to look beyond the tomb. (7) It gave us some adequate conception of the soul's present and eternal house. (8) It established for us an anchor of hope, and a source of strength that endures and fails not. These are some of the wide-reaching and indispensable consequences of our Lord's resurrection as set forth in the New Testament which justify and make necessary Paul's blunt and unequivocal declaration that apart from the resurrection of Jesus Christian faith is utterly in vain.

Paul again reached New Testament high-water mark in his discussion of the resurrection body. He assured the inquiring Corinthians that the body "is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." Apart from these climactic statements our knowledge of the resurrection body is left to inference from the narratives of our Lord's post-resurrection appearances and never could have been very

satisfying. These swift declarations are so outstanding that each contrast demands comment.

This present has ever been a world of decay. The forests, the hills on which the forests grow, and the towering peaks which pierce the clouds above them are one with the tiniest shrub and flower in the process of death. In the best of health we ourselves bear about with us the odor of the grave. Our bodies are little short of living tombs. To breathe is no more certainly to live than it is to die. But hereafter all will be changed. Corruption will have given place to incorruption. We shall be clothed no longer with a living death, but with a deathless life. And who will tell us what it shall mean to be thus clothed.

Here, also, we bear the marks of dishonor. All are imperfect, and all imperfection is dishonorable. But the resurrection body shall be characterized by "glory". The word Paul uses here is a strong word, and is used elsewhere of the body in which Christ's present "glorious condition is manifested". Doubtless Paul was remembering the glory which, on the way to Damascus, smote him with blindness. How marvellous will that change be, to be sown in such dishonor and to be raised in such "glory".

Again, here and now we are handicapped with weakness. From our own experience we know that "the spirit indeed is willing, but the flesh is weak." We share Paul's experience with the evil and the good and it is bitter. But that bitterness is to disappear from life, for weakness is to be replaced by power. With the resurrection body no service will over-tax our powers, no emergency will find us unprepared. As perfectly as Christ has done and now does the will of the Father, so perfectly will we do his will also.

But probably the most comprehensive contrast which Paul draws between the present and the resurrection body is the last: "It is sown a natural body; it is raised a spiritual body." By "natural (psychical) body"

Paul evidently had in mind a body prepared specially for the soul, a body in which the soul found a fit dwelling place in this world. And if this is the meaning of "natural body", then by "spiritual body" he must have meant a body prepared specially for the spirit, and in which the spirit finds a fit dwelling place in the future world. And this, to "faith's fore-seeing eye", as Paul puts it in another place, is "far better".

> "Then shall I see and hear and know
> All I desire or wish below,
> And every power find full employ,
> In that eternal world of joy."

BOOK REVIEWS.

I. NEW TESTAMENT WORKS AND BIBLICAL LITERATURE.

The One Volume Bible Commentary. Edited by The Rev. J. R. Dummelow, M. A., Queen's College, Cambridge. Macmillan Co., New York, 1927. 1095 pp. Price $2.50.

This highly prized one volume commentary on the entire Bible by an unprejudiced scholar of international repute is a veritable thesaurus of religious truths and inspiration. Line by line God's word is commented upon in a condensed but scholarly fashion. Its usefulness and useableness are so varied that one cannot do better than to quote from the cover page:

The following from among the types of information covered may illustrate the range of knowledge at the instant command of the owner of a Dummelow.

1. Explanation of historical references.
2. Quotation of illuminating passages from the Apocrypha or early Christian writings.
3. Citation of related passages in other parts of the Bible.
4. Description of an ancient custom or legal practice referred to.
5. Explanation of a term or phrase unfamiliar to a modern reader.
6. Mention of contrasting interpretations to obscure lines.
7. Analysis of a chain of thought as it progresses through a section.
8. Clearer renditions of the original text.
9. Statement of the effects of certain passages in subsequent history or church ritual.
10. Notations of geographical peculiarities and references to the appended groups of maps.

"Whatever other commentaries a minister may have." writes Dan Brummit, the Editor of the *Epworth Herald,* "Dummelow at his elbow is indispensable."

The print is good and one can find ready help and suggestion on any passage of Scripture. The low price makes the book available for all classes of Scripture students.

F. M. Powell.

Our Jewish Neighbors; an Essay in Understanding. By John Stuart Conning, D.D., Superintendent of Jewish Evangelization, Board of National Missions, Presbyterian Church, U. S. A. Introduction by Chas. R. Erdman, D.D., L.L.D., President of Board of Foreign Missions, Presbyterian Church, U. S. A. New York, 1927. Fleming H. Revell Company. 154 pp. $1.25.

The Presbyterian Church has more consistently, extensively and intelligently undertaken the introduction of Jesus Christ to Jews than has any other American denomination. The author of the present volume has devoted ten years to his superintendency. His book shows that he has brought to bear upon his task culture, consecration, thorough reading and study, and genuine Christian sympathy. The eight chapters make the best study course for those interested in this very important subject.

Especially gratifying to the reviewer, who has himself given some study to this subject, is the insistence that the responsibility for "Our Jewish Neighbors" lies primarily upon the Christian churches in their own local situations. And the first step is that of neighborliness. The Jews will not be won to Christianity by organized professional missions in which the great majority of church members take interest only by way of financial support while depending upon a few specialized missionaries to make the contacts and present the Christian appeal. The Jews live in our midst and we live in their midst. Unless we can be Christian in our normal contacts they will not give heed to professional messages sent to them.

W. O. Carver.

The Second Edition of Lietzmann's Handbuch Zum Neuen Testament. By Professor A. T. Robertson.

It is an event of no little importance that, in spite of the great war and the ensuing financial depression, the demand for this remarkable series of critical expositions of the New Testament has been so great that a second edition of various volumes has been called for. Others are rapidly undergoing thorough revision. Every student who wishes to keep in touch with the best and sanest German Theological Scholarship will desire these volumes as they are revised. They are published by the famous firm, J. C. B. Mohr (Paul Siebeck), Tubingen, Germany. They can be obtained either with paper binding or with cloth binding. On the continent books are usually cheaper in the paper binding. Each of the volumes is cheaper if the whole series is purchased. Second editions have already appeared of the following wholly revised volumes in this really notable series:

Neutestamentliche Grammatik. Von Ludwig Radermacher. 1925. Pages 248. Single volume M 6.40, geb. M. 7.40. Subscription M. 5.75, geb. M. 7.40.

Das Markusevangelium. Von Erich Klostermann. 1926. Pages 195. Single volume M. 5, geb. M. 6.50. Subscription M. 4.50, geb. M. 6.

Das Mathausevangelium. Von Erich Klostermann. 1927. Pages 233. Single volume M. 6.60, geb. M. 8.10. Subscription M. 6, geb. M. 7.50.

Das Johannesevangelium. Von Walter Bauer. 1925. Pages 244. Single volume M. 6, geb. 7.50. Subscription M. 5.40, geb. M. 6.90.

An die Thessalonicher I, II, An die Philipper. Von Martin Dibelius. 1925. Pages 76. Single volume M. 2, geb. M. 3.50. Subscription M. 1.80, geb. 3.30.

Au die Korinther I, II. Von Hans Lietzmann. 1923. Pages 160. Single volume M. 4, geb. M. 5.50. Subscription M. 3.60, geb. M. 5.10.

An die Romer. Von Hans Lietzmann. 1919. Pages 1129. Single volume M. 3.30, geb. M. 4. Subscription M. 3, geb. M. 3.70.

An die Kolosser, Epheser, an Philemon. Von Martin Dibelius. 1927. Pages 86. Single volume M. 2.30, geb. M. 3.80. Subscription M. 2, geb. 3.50.

Die Offenbarung des Johannis. Von Ernest Lohmeyer. 1926. Single volume M. 5.50, geb. M. 7. Subscription M. 5, geb. M. 6.50.

Die Religion des Judenthums im Spathellenististsttischen Zeitalter. Von Wilhelm Bousset. In dritter, verbesserter Auflage Herausgegeben von Hugo Gressmann. 1926. Pages 576. Single volume M. 15, geb. 16.50. Subscription M. 13.50, geb. 15.

There are twenty-one volumes in the series. Numbers 1, 3, 4, 6, 8, 9, 10, 11, 12, 16, 21 have already appeared in the second editions and number 21 in the third. There are ten more to come. It is a magnificent achievement and the publishers and the authors are to be heartily congratulated.

Each volume has merits of its own and would call for extended comment if the space allowed it. Radermacher's *Neutestamentliche Grammatik* assumes familiarity with the Greek New Testament. What he does so well is to give pertinent illustrations in great abundance of the New Testament forms and idioms from the papyri and inscriptions and later *Koine* writers. Klostermann handles both Mark and Matthew with full knowledge of the synoptic questions and the textual and grammatical problems involved. It is carefully and ably done. Bauer handles John's gospel with great skill in the midst of the vast literature on the subject today. The editor of the series, Hans Lietzmann writes on Romans, Corinthians and Galatians and he is perfectly at home in the great Pauline Epistles. Martin Dibelius writes on Thessalonians, Philippians, Colossians, Ephesians, Philemon. He does it with keenness, incisiveness, force, and meets all the modern issues involved. Lohmeyer has the hardest task of all in the Revelation of John, but he carries one on without too much dogmatism where so much is uncertain. Gressmann has added much to the value of Bousset's "The Religion of Judaism," in this third edition. No one, of course, will agree with all the positions taken in so many volumes by so many different scholars. He does not need to do so. We learn much from people with whom we do not agree. But these are all real scholars and serious men who know the fields in which they work. It is a good thing to have in convenient and cheap form these products of modern German scholarship.

A. T. Robertson.

Paul the Man: His Life, His Message, and His Ministry. By Clarence Edward Macartney, D.D., Pastor of the First Presbyterian Church of Pittsburg. 1928. Fleming H. Revell Co., New York. Pages 221. Price $2.00.

There is a good map of Paul's journeys. Dr. Macartney is one of the outstanding preachers of today. He is master of a clear and vigorous style and he shows a strong grasp of Paul's life and work. He is a genuine admirer of the great apostle and carries one on easily through his narrative. Dr. Macartney has no sympathy with the notion that Paul perverted the message and mission of Christ. The book will do only good.

A. T. Robertson.

The Twelve Apostles. By Rendel Harris. 1927. W. Heffer & Sons, Cambridge, England. Pages 131. Price 7s 6d net.

The author of this astounding book is the famous Quaker scholar of Birmingham, England. He has done a number of original and striking pieces of work and is always interesting. But of late he has had almost an obsession on the subject of "twins" and uses his fancies on that subject as the explanation of almost everything of importance. In this volume he ransacks all legends in all ages to find proof that Thomas Didymus and Jesus Christ are twins. He knows that this theory will remove from the realm of fact the Virgin Birth of Christ. But that is a small matter if he can prove his theory of "twins." He treats the Gospels as not a whit more reliable than the aprocryphal legends of which there are so many. He admits that he has not proven his point, but he has raised an enormous amount of dust that will confuse those who do not know how to discriminate between the false and the true. He has done a great deal of minute research to make a case for a wild fancy with no regard to the harm that he will do by such a mass of ill-digested legends. Dr. Rendel Harris is a man of great learning and age, but he has used his powers here in a way not to honor Jesus Christ.

A. T. Robertson.

The Book of Daniel. By James A. Montgomery. Charles Scribner's Sons, New York. 488 pages. $4.50 net.

This is the International Critical Commentary on Daniel for which we have waited so long. It presents the pertinent philological and archaeological material in an attractive way. The author has made an exhaustive study of the Aramaic sources and the ancient versions. The extensive introduction and special monographs throughout the book treat thoroughly the unity, age, history and character of the book as well as the kaleidoscopic phases of the interpretations throughout the ages.

There are many individual interpretations that will not be accepted by our readers but the student will find a great mine of valuable things for which he will be exceedingly grateful.

KYLE M. YATES.

The Narratives of the Resurrection: A Critical Study. By P. Gardner-Smith, M.A., Dean and Fellow of Jesus College, Cambridge. 1926. Pages 196. Price 6s net. Methuen & Co., 36 Essex Street, London, W. C. 2.

The author admits that the early Christians all believed that Jesus rose from the dead (p. X) and "that the whole of the New Testament is founded upon a belief in the resurrection." He claims the ability to approach the discussion of the actual facts with an open mind. He concludes by saying: "The body of Jesus may never have moved from its shelf in the rock-hewn tomb. We do not know, and we shall never know the certainty of that mysterious morning. But the Spirit of Jesus is with us yet, not in a vague respect for all that he lived and died for, but in the personal presence of Him whom we love and serve" (p. 190). So with easy grace the author dismisses this item and that in the Gospels as unhistorical and untrue and yet holds to the fact of a living Christ who did not rise from the dead. If that predicament satisfies him, he is satisfied with very little. That little would never have revived faith in the bewildered disciples.

A. T. ROBERTSON.

The Gospel Before the Gospels. By Burton Scott Easton, D.D., Professor of the Interpretation and Literature of the New Testament, General Theological Seminary, New York. 1928. Charles Scribner's Sons. Pages 170. Price $1.75.

Dr. Easton has given a useful handbook for those who wish to become familiar with the "form-criticism" of modern scholars. He, himself, freely admits legends in the Synoptic Gospels, Matthew and Luke and even in Mark (pp. 139-163). He is quite disposed to follow the lead of German critics in getting rid of the miraculous and supernatural whenever possible.

A. T. ROBERTSON.

Der Apostel Paulus. Das Ringen um das geschichthliche Verstandnis des Paulus. Von D. Dr. Paul Feine, Professor der Theologic an der Universitat Halle-Wittenberg. 1927. Druck und Verlag von C. Bertelsmann, Guterslok, Germany. Pages 629. Price 23 M. geb.

This able volume is not a full survey of the whole field of Pauline criticism such as we have in Schweitzer's *Paul and His Interpreters*. He rather touches the high spots. It is not a life of Paul nor a discussion of Paul's teaching, nor the sources of it as Machen has done in *The Origin of Paul's Religion*. There are two parts in Feine's treatment of Pauline criticism. Part I treats "The History of the Theological Understanding of Paul" in four chapters. Chapter I deals with "The Intellectual Method" (like Neander, Baur, Ritschl, Pfleiderer, H. J. Holtzmann, B. Weiss, Harnack, etc.), Chapter II, "The Historical Religion Method" (like Reitzenstein, Heinrici, Wendland, Wrede, Bousset, etc.), Chapter III, "The Eschatological Method" (like Kabisch, Teichmann, Schweitzer), Chapter IV, "The Turn From the Theological to the Religious Method" (like Noesgen, Wernle, Feine, Weinel, J. Weiss, Deissmann, Barth). Part Two deals with "The Foundations of the Historical Understanding of Paul" in four chapters again. Chapter I discusses "Paul and the Original Church," Chapter II "Paul and Jesus," Chapter III "The Saving Value of

Christianity in the Light of the History of Religion," Chapter IV "Results of the Understanding of Paul."

It is a careful, conscientious, and scholarly piece of work that all workers in the Pauline field will welcome.

A. T. Robertson.

Explorations at Sodom. By M. G. Kyle. Fleming H. Revell Company, New York. 141 pages, $1.50 net.

This famous archaeologist writes of recent explorations and discoveries on the site of ancient Sodom and Gomorrah made by a party of American scholars of which he was the head. He has succeeded in presenting the results of the exploration in such a way as to make a thrilling story of it. The records of that Canaanite civilization which disappeared about the time of Abraham are displayed. The Confirmation of the Scriptural records of the life of this civilization, and of the destruction of Sodom and Gomorrah gives us a new interest in the accounts.

Kyle M. Yates.

The People and The Book. Edited by Arthur S. Peake. Oxford University Press. 508 pages.

Professor Peake has collected and edited for us this valuable series of lectures on the Old Testament. We give below the titles of each:

1. Israel and the Surrounding Nations.—H. R. Hall.

2. The Religious Environment of Israel—S. A. Cook.

3. The Modern Study of the Hebrew Language—G. R. Driver.

4. The History of Israel—Adam C. Welch.

5. The Methods of Higher Criticism—T. H. Robinson.

6. The Present Position of Old Testament Criticism—J. E. McFadyen.

7. Hebrew Religion from Moses to Saul—W. F. Lofthouse.

8. The Religion of Israel from David to the Return from Exile—A. S. Peake.

9. From the Return to the Death of Simon—W. E. Barnes.

10. Worship and Ritual—W. O. E. Oesterley.

11. Hebrew Psychology—H. W. Robinson.

12. The Contribution of the Old Testament to the Religious Development of Mankind—R. H. Kennett.

13. Jewish Interpretation of the Old Testament—I. Abraham.

14. The Value and Significance of the Old Testament in Relation to the New—G. H. Box.

15. The Horizons of Old Testament Study—G. B. Gray.

KYLE M. YATES.

The Old Testament: An American Translation. By Alex. R. Gordon, Theophile J. Meek, J. M. Powis Smith and Leroy Waterman. Edited by J. M. Powis Smith. The University of Chicago Press. 1713 pages. $1.75 net.

This volume is a valuable contribution to the proper understanding of the Old Testament. These scholars are recognized the world over for their knowledge of Hebrew and Aramaic and after years of diligent toil they have given to us this great translation that interprets in clear, modern English the impressive, eloquent Hebrew of centuries ago.

They have incorporated the advances in scholarship which have given the present-day translator a more complete knowledge of Hebrew, of textual criticism and of the place of Hebrew poetry.

The translation will not please everyone. We would make several changes if the task were left to us, but we rejoice in the excellent help which we find here.

KYLE M. YATES.

II. MISSIONS, COMPARATIVE RELIGIONS AND HISTORY.

Drums in the Darkness. By John T. Tucker, D.D., Principal of Currie Institute, Dondi Angola. New York, 1927. Geo. H. Doran Co., (Doubleday-Doran Co.) 202 pp. Price $1.75.

Dr. Tucker has prepared a highly attractive and valuable study book on Africa. It is based on fifteen years of experience and, obviously, of scholarly study. The ten chapters deal with forms of Christian missionary work. The author has a good imagination and a rather striking literary ability, marked by a pleasing originality. The book is introduced by the last President of the Canadian Congregational Foreign Missionary Society and the Chairman of the United Church Committee on Literature and Missionary Education, the author having served under the Congregational Society until the merger of the Canadian Churches. W. O. CARVER.

Modern Pathfinders of Christianity. The lives and deeds of seven Centuries of Christian Leaders. By H. K. Rowe, Ph.D. Fleming H. Revell, New York, 1928. 253 pages. Price $2.00.

Dr. Rowe is always interesting and, in this book, choosing biography as his method, he is unusually so. After giving a unique summary of the history of Christianity under the title of "Blazing the Ancient Trail", Dr. Rowe discusses in a brief but comprehensive treatment twenty men whom he considers "Modern Pathfinders". The twenty chosen are and in order: Francis of Assisi, Jno. Wyclif, Martin Luther, Jno. Calvin, Robert Browne, Roger Williams, Geo. Fox. Jonathan Edwards, Jno. Wesley, Francis Asbury, Jno. Frederick Oberlin, William Carey, Alexander Campbell, Wm. Ellery Channing, Horace Bushnell, Dwight L. Moody, Henry Drummond, Phillips Brooks, Walter Rauchenbusch, and Borden P. Bowne.

Most of these names are well known and certainly many of them deserve any tribute paid to them. In an attempt to be fair and "broadminded" the author, one believes, often overestimates certain men whose only real contribution was that of destruction. However, one does not have to agree with the author's estimates in order to enjoy and be helped by, this well written, scholarly book. F. M. Powell.

Japan in the World To-day. By Arthur J. Brown. New York. Fleming H. Revell Company, 1908. 322 pp. Price $3.75.

Through the busy years of his long service as Missionary Secretary, Dr. Brown has won recognition in the front rank of missionary statesmen and has served the cause by means of more than a dozen fine volumes, every one of them having a wide reading and some of them running into multiplied thousands.

The present volume, in eighteen chapters, gives us a conspectus of the present situation in Japan for Christian interests from every important standpoint. We begin with World Conditions That Have Affected Japan. Racial and national characteristics are reviewed, the influences of the modern democratic movement on Japanese autocracy and aristocracy is traced, the growth of the Empire by expansion of control and influence is reviewed. One sees the economic and educational development. The whole history of relations between Japan and America and the position of Japan in the World War are traced. The religions and the Christian impact and influence, in all the branches of the Christian movement receive attention.

The reader gets the benefit of the author's wide reading and direct personal contacts through so much of the period of Japanese modern history, as also of the opportunities which the author's service and distinction gave him for personal contacts with leading Japanese statesmen, educators and economic leaders. Thus we have a book of first class importance.

W. O. Carver.

A Study of Church History, to the end of the Thirteenth Century. By G. W. Buttenworth, M.A. D. Litt. Doran and Co. Price $1.75.

Many good things are given in this brief compass, which undertakes to sketch the history of the Church for twelve centuries. The author seems to have studied widely and deals sympathetically with his material—There is little that is new to the American student of Church History, but in England, the average historian does not go beyond 325 A.D. The relation between the "Church" and the universities receives an interesting treatment. The terminology used is that of the middle ages rather than either the Apostolic or Modern. The author still refers to *Saint* John and *Saint* Paul etc. and speaks of early "bishops" as tho they existed as they do today. The best part of the work is in biography. The short sketches of the noble men who made the history of those centuries are fresh, apt and interesting. The printing is good and the arrangement of topics is such as to promote interest and relieve dullness. The biographies alone are well worth the price of the book for the average reader. F. M. Powell.

China: Where It is To-day and Why? By Thomas F. Millard. New York, Harcourt, Brace and Company, 1928. 450 pp. Price $2.75.

For almost a generation Mr. Millard has been a journalist in China and one of the keenest observers and most trustworthy interpreters of facts, incidents and developments in that land which during this century has occupied so large a place in the news and in what is more significant than news. The present volume, in rather fine print, must be recognized as one of the major interpretations of the current chapter in the Chinese situation.

Mr. Millard occupies the best American view point and speaks with a fullness of information, and judicial balancing of conflicting ideas and interests, and a calmly human sympathy which are so greatly to be desired in a discussion of this sort.

He is not blindly pro-Chinese, and he is not anti in body or anything. He does believe strongly in the right of self-determination on the part of the Chinese. He understands thoroughly that America is related to China differently from the European nations. He sees clearly the inevitable injustice of the British course and the essentially erroneous mental attitude of so many foreigners in China. Yet there is no emotional bitterness and no indulgence in cheap denunciation. To those who have kept informed concerning developments in China this work will bring little information, but it will greatly help in coordinating facts and theories. In America, at least, the informed as to China are almost a negligible number. One could wish therefore that this book might have a very wide reading.

W. O. Carver.

Buddhism and Buddhists in Japan. By R. C. Armstrong, Ph. D. The Macmillan Company.

Japanese Buddhism practices baptism; has ten commandments; a doctrine of paradise and purgatory; has a Trinity (not of persons); is democratic in that all men are potential Buddhas and should be saved; has a story of a prodigal son; teaches justification by faith; and has Fundamentalists (Nichiren Sect) who believe they will be saved by repeating five syllables describing their sacred scriptures.

But Japanese Buddhists know nothing of a personal God and therefore nothing about a true incarnation of deity nor of a personal Holy Spirit dwelling in men. Personality and individuality are shadowy if recognized at all.

Dr. Armstrong—Canadian Methodist, now professor in the Methodist College at Tokyo—is a deep student of Japanese Buddhism and gets his material from Japanese sources. At the same time he is such an earnest Christian and faithful missionary that one feels safe while studying Buddhism under his guidance.

In this little book of 140 pages, popular in style, but scholarly and accurate, we are able to grasp with unusual ease the main points in the character of the many Buddhist sects as they exist in Japan. Many of these sects came from China, but three of the most popular originated in Japan and two of them teach faith in Amida and one of them faith in the Word.

This book is easy enough for the layman but deep enough for the specialist.

Japanese Buddhists have 77 Missionaries in America and several hundred in other countries. G. W. Bouldin.

Rome and the Early Church. By C. F. Rogers. A study of Evidence. MacMillan Co., Chicago. (Soc. For Promoting Ch. Knowledge, list). 1925. 56 pages.

This little book is not what one would expect from the title. It is an attempted answer to the Roman Catholic denial of the validity of Anglican "Orders." Really the book is "much ado about nothing." To the serious student of Church History neither the Roman claim of an early pope nor the Anglican claim of "Valid Orders" is little more than grotesque. The author shows the ludicrousness of Rome's claim to Apostolic succession, but no one believed that anyway, who has studied either the New Testament or Early Church History, and the only "Valid Orders" that one is interested in today are those given by Christ; and these were given to individuals who have access to God through Him, without the hindrance or aid of priests or "papas." F. M. Powell.

III. HOMILETICAL, SOCIAL AND PRACTICAL.

Alternative Views of the Bible. By John Bloore. New York, 1925. The Macmillan Company. 157 pp. $1.50.

The author is well known as a fundamentalist. He has real ability and an orderly mind, one of the best in that group of thinkers. The present volume, while by no means limited to that, is intended to offset Fosdick's, "The Modern Use of the Bible." There is a critical refutation of the "modern" critical view of the Bible, especially of the Old Testament; an analysis of "The Effects of Modernism", followed by a "Refutation of Modernism". From its view point this is one of the clearest and best volumes. W. O. CARVER.

Lausanne; The Will to Understand. By Edmund D. Soper. Doubleday, Doran and Co., Garden City, N. Y. 156 pp. Price $1.50.

This is an excellent attempt to interpret the Lausanne Conference to America. The presence of Dean Soper at the Conference, and his part in its sessions and committees, added to his sympathetic interest in vital Christianity make him peculiarly fitted for the task undertaken in this little book.

This book is composed of six chapters: "America at Lausanne", "The Ends of the Earth Meet" "The Conference Faces its Task" "The Unities Which Were Discovered" "The Differences Which Emerged" "Is There Light Ahead, Or Only Mirage?" Every one of these chapters is well written, with an attempt at a broadminded discussion of the issues involved. One believes that there is quite too much made of the *fact* that so many different bodies of Christians met, and, at least, "aired" their differences, seemingly that was all that was done. These differences were known before. The greatest failure, one believes, lies in the fact that the Conference seemed to take for granted that Christianity must become united. It never has

been, but came nearer being so about 180 A.D. when it adopted the pagans method in order to present a united front against paganism. Christianity has never yielded to political and economic expedience without serious and fundamental losses. Much is made of the presence of the great Orthodox representatives and little of the absence of the Romans. That is quite true to history. With a patronizing air Rome has always refused conference, while the Eastern Church has sought conference, seemingly in order to get wide publicity for the fact that the only union must be union with her. The willingness of the Eastern Church to confer with other bodies has always increased when, like now, her economic and political situation is dire.

The Episcopal Church, as usual, gets much praise. They too have been the foremost advocate for Union—on the basis of the historic? Episcopate. Had there been more discussion of *unity* and less of *Union*, there probably should have been a different story to relate.

However, there is much fine Christian sentiment and statesmanship throughout this little book. One sympathizes with the author as one considers his task. The task of interpreting Lausanne is as extensive as there are interpreters. The most commendable thing in Dean Soper's attempt is his absolute fairness and his "Keeping Sweet" through it all. One wishes for this book a wide reading, and as a result, a deepening desire on the part of Christ's children that they may be one—*Even* as *He* and the *Father* are one.

F. M. Powell.

God and Pain. By George Stewart. New York, 1927. George H. Doran Company (Doubleday, Doran Co.) 130 pp. $1.35.

We have here a thoroughly human handling of the problem of pain, approaching the subject from ten angles. The author brings to his task a wide range of reading, much reflection, genuine religious conviction and frankness in facing the difficulties.

A quotation from the Bible heads each section, and the spirit of the Bible dominates each discussion.

The problem of evil is essentially insoluble rationally. So far as it is due to sin it is an irrational fact in human history and experience. But pain and sin are very far from being synonymous; and it is of pain that the discussion primarily treats. The only solution for the sin factor in the problem of evil is the practical solution. "Sin is lawlessness". Our world can be rationalized only in the doing away with sin.

This little book will doubtless bring encouragement to many thousands. It will put them on the road to peace and winning struggle. W. O. CARVER.

That I May Save Some. By Bishop William Fraser McDowell. The Abingdon Press, New York. 180 pages. $1.00. 1928.

This little book is no disappointment to the multitudes who have learned to expect worth while things from Bishop McDowell. He sounds a true note in challenging the church to come back to the main task of preaching a saving gospel. He has the happy faculty of presenting a great message in simple language. These five addresses, being the Earl Lectures of the Pacific School of Religion, make a good evangelistic tonic. It may well be recommended for ministers and church workers in general. H. W. TRIBBLE.

Preaching Values. By Halford E. Luccock. The Arbingdon Press, New York. 312 pages, $2.00 net.

Dr. Luccock has been interested in the new translations of the New Testament and has found in these various readings additional light on the Word. He has taken the three leading modern translations (Moffatt, Weymouth and Goodspeed) and given us the "high spots" of these productions. He presents about one hundred and fifty texts and with them a brief, point-

ed comment, showing how these new and vivid renderings of the words may be put to the service of winning an eager hearing for New Testament truth. KYLE M. YATES.

Dynamic Faith: Papers for Students on Christian Thought and Life. Edited by David R. Porter. New York, 1927. The Association Press. 98 pp. Price $1.25.

The papers in this volume were prepared by nine of the most popular leaders among Y. M. and Y. W. C. A. workers among present day students, such as Van Dusen, Currie, Page and Porter. There are nine in all. They deal with the Christian idea of God, of society, of man, etc.

While there is a certain rather clearly marked type of thinking, with which most of us are fairly familiar, and with occasional slants not altogether acceptable, there is profound earnestness, real depth and genuine human appeal.

One must recognize greatly the tremendous service rendered to students in these troublous days by such men and women.

W. O. CARVER.

First Christian Impulses. By H. L. Winburn, D.D., Sunday School Board, Nashville, 1928. 154 pages. Price $1.25.

Dr. Winburn is a thinker and a preacher of the first order and multitudes will welcome the opportunity of securing, in permanent form, a few of his richer sermons and addresses. In this little book there are fourteen carefully wrought messages, delivered at various times and on various occasions. Every one of these is a masterpiece in its line and has a distinct message for today. There is not only breadth and fairness in every one of them, but there is, best of all, the clear, unmistakable note of one who knows the Christ and who can attractively present him to others. The author cherishes no false hopes about what education, environment and civilization can do without

Jesus Christ. The unseen Spiritual values, and their necessity and eternal worth shine from every page. One can wish that our young people by the hundreds will read and ponder these time messages.

F. M. POWELL.

The Great Reality. By the Rt. Rev. G. H. S. Walpole, D.D., Lord Bishop of Edinburgh. Longmans, Green and Co., Ltd., New York, Toronto, Calcutta, Bombay and Madras. 1928. 215 pages. $2.40.

The great reality is the presence of the indwelling Christ in the hearts and lives of His people. Bishop Walpole hurls a ringing challenge to institutional church life to awake from its formalistic and ritualistic lethargy and bring a message of the living and real Christ to a spiritually starving and dying world. The simplicity of the book is its charm. The author is quite frank in criticising not only the Roman Catholic Church, but the Church of England as well. He takes his cue from a statement from the Bishop of Zanzibar: "I will not hide from you that I sometimes suffer from a kind of institution-sickness—Rome and Church of England both seem so disloyal to the Master in respect to the real things of life. I feel sometimes that to breathe Christ-air I must drop out of institutions and live the simple life in simple Africa, just taking Communion where I may find an altar, at which I am accepted. . . . You know the Church of England and the Church of Rome do not represent the Christ truly. They are not revelations of His broken heart." Bishop Walpole shows that this statement is all too true, and that the only hope is for God's people to return to their first love and to the simple essentials of the life in Christ.

H. W. TRIBBLE.

IV. THEOLOGY, PHILOSOPHY AND APOLOGETICS.

Foundation of Faith, Volume IV. Eschatological. By the Rev. W. E. Orchard, D.D. New York, 1927. Geo. H. Doran Co. (Doubleday, Doran Co.) 192 pp. $1.75.

The three preceding volumes in this series have dealt with Theological, Christological and Ecclesiological, Foundations. The volumes are made up of tracts originally issued monthly for the sake of giving orderly expositions of the Catholic faith for the author's congregation in London. The work has three or four striking characteristics. The range of its thought concerning all phases of Eschatology is remarkably wide. Very few questions, arising out of modern thought, fail to receive some attention, and all are dealt with from the standpoint of what aims to be a thoroughly orthodox Roman Catholic position.

Here is the second characteristic: the author must at all hazards maintain the dogmas of the Church, although he insists that these dogmas are to be conceived and applied in a spiritual way, and with intelligent appreciation of changing forms of thought and experience.

There is, thus, a distinct effort to modernize Christian teaching as historically interpreted by the Roman Church. The author is clearly familiar with modern thinking, and apprehends quite clearly the points at which it diverges radically from the ecclesiastical positions and adopts methods other than those approved by the reasoning of the Church. As between the Church and modernism the author does not consciously hesitate at any point.

This brings us to one other characteristic of the work: under modern dress, and using modern terminology, it is thoroughly scholastic in its processes. Its dialectic is keen, its argumentation shrewd, its sophistry subtle. As a study in modern use of the scholastic method it is extremely interesting.

In spite of the inevitable defects of a work guided by the constraining principles so evident, the book has in it much very

splendid refutation of the errors of superficial thinking of which there is so much today. The tone is always sympathetic and reasonable. No doubt the author is thoroughly sincere and has persuaded himself that he is entirely consistent and wholly loyal to both authority and reason. The modern Roman Catholic could hardly wish for a more satisfactory apologetic.

W. O. Carver.

Philosophy. By Bertrand Russell. W. W. Norton & Company, Inc., New York. 307 pages. $3.00. 1927. Published in Great Britain under the title, "An Outline of Philosophy."

As a critical examination of philosophy this is a good book. But as a positive contribution to the philosophy of the present day it is sadly lacking. It is good mental exercise to read Russell. He boldly doubts everything, and then rather recklessly rejects nearly everything that he doubts. He calls his own type of philosophy "logical atomism." "Pluralism is the view of science and common sense, and is therefore to be accepted if the arguments against it are not conclusive. For my part, I have no doubt whatever that it is the true view, and that monism is derived from a faulty logic inspired by mysticism" (p. 253). Yet, he later describes his position as "neutral monism," the view that "both mind and matter are structures composed of a more primitive stuff which is neither mental nor material" (p. 292). The apparent contradiction may be explained, but the reversion from modern scientific methods to a medieval agnostic premise as a basis of a system of philosophy is a hard pill to swallow. Just what he means by "neutral monism" he does not make clear. He claims to derive it from Mach's "Analysis of Sensations," and William James' "Essays in Radical Empiricism." He takes the physicist's analysis of matter into molecules, molecules into atoms, atoms into electrons and protons; and then follows the analysis of electrons and protons into Heisenberg's systems of radiations, and Schrodinger's systems of waves. Thus he sees matter being broken up into something

that is no longer material, and yet that cannot be called mental. And so what have we? Something that we know coming from something that cannot be known. That is very little advance upon Democritus and Heraclitus.

In his examination of Behaviorism, Russel pits Descartes against Watson, and arrives at the conclusion that Descartes has the better of the argument. While he is willing to accept some of the things that Watson claims, he quite forcefully rejects the main conclusions of extreme Behaviorism. In the problems of self-observation, thinking, images, imagination and memory he shows that introspection still holds the field. His refutation of Behaviorism is far and away the best part part of his book.

H. W. Tribble.

The Five Great Philosophies of Life. By Wm. De Witt Hyde, the McMillan Company, New York, 1928. Pages 296. Price $2.50.

Dr. De Witt Hyde has published many useful books. He is master of a polished and winning style. He is a clear thinker, and has an unusual gift of exposition.

This volume contains an exceedingly interesting and edyfying exposition of the four great systems of Greek Philosophy culminating in Aristotle and his general teachings, with a chapter on the Christian Spirit of Love, in which the supremacy of love as taught by Christ is set forth. An interesting feature of this exposition is that quotations are given from the Greek writers themselves. In the exposition on the Epicurean pursuit of pleasure, for example, there are numerous illuminating quotations which greatly aid the student in grasping the point of view. It is not possible, of course to reproduce the exposition in these pages, but all readers will find great profit in the comparative study which Dr. Hyde has presented in his dealing with these general schemes of life. A profitable and interesting method also is his point about modern writers who belong to the various schools of thought which are here expounded.

This volume is a revised edition of a book published in 1904. At the beginning it is not surprising to find that there have been many editions of the volume since that time, and this special edition April, 1928, is to be heartily commended to all who are interested in the higher life and thinking of our times. It is a definite contribution to the stream of thought flowing through the higher minds of our time, which is seeking to guide the young and the old out of the by-paths of erroneous philosophic speculation into the realm of the higher things of the Spirit. E. Y. MULLINS.

The Idea of Faith in Christian Literature From the Death of Saint Paul to the Close of the Second Century. By William Henry Paine Hatch, Ph.D., D.D., D. Theol., Professor of the Literature and Interpretation of the New Testament in the Episcopal Theological School, Cambridge, Mass. 1925. Harvard University Press, Cambridge, Mass. Inprimerie Alsacienne, Strasbourg, France. Pages 149.

This most excellent volume was presented for and secured the degree of D. Theol. from the Protestant Faculty of the University of Strasbourg, July 6, 1925. The author had previously produced a fine treatise on the Pauline Idea of Faith in which he traced it through the Old Testament. Then he carries it on through Irenaeous. His work is always thorough, well-balanced, and penetrating. He is careful to ground all his positions on careful grammatical exegesis, for he is a genuine scholar. A. T. ROBERTSON.

In Quest of Life's Meaning: Hints Toward a Christian Philosophy of Life for Students. By Henry P. Van Dusen. New York, 1926. The Association Press. 140 pp. Paper 60 cents.

Dr. Van Dusen is justly the most popular philosophical interpreter of life for a wide circle of Christian students of the present generation. The Introduction to the present volume asks "Why Religion?"; four chapters seek to give us the

"Meaning of Life"; four offer guidance in "The Living of Life," calling for moral earnestness as the starting point, fellowship with God, prayer, service as the channels for power in living; the conclusion presents a conception of "Eternal Life." It is an original and dynamic discussion. Of course it does not give all that one would wish, but one would not wish for more to be crowded into the limited space.

W. O. CARVER.

The Essentials of Eastern Philosophy. By Prabhu Dutt Shastri, M.A., Ph.D., B.Sc. (Oxon), Senior Professor of Philosophy, Presidency College, Calcutta. The MacMillan Co., New York. 104 pages. $1.60. 1928.

This little book consists of the two addresses given by Dr. Shastri in the University of Toronto at the Philosophical Conference in 1922. There is a good Foreword by Sir Robert Falconer, K.C.M.G., D.Litt. The first lecture deals with The Spirit of Eastern Philosophy. Here Dr. Shastri seeks a synthesis of eastern and western thought that will allow each to develop along its own lines without any sense of estrangement from the other. In order to make such a synthesis possible it is necessary that each shall understand the other. Hence he gives the view that the East holds of the speculative thought of the West. It is that here in the West we over-emphasize individualism, lay too much stress on proof and the rigid rules of logic, divorce philosophy from actual life, and make philosophy more objective than subjective and introspective. Then he seeks to show what the West has to say in criticism of eastern philosophy. It is, first, that "some of the eastern ideas, such as that of renunciation, offer no solution to the problems of life and are radically opposed to the spirit of activity, which appeals to the western mind as forming the very essence of life"; and, second, that "Hindu philosophy is clouded over with a nebulous mysticism, and lacks clear-cut ideas, definite concepts, and scientific methods." In his criticism of the West he tries to

show that what is needed is the spirit of the East, and something that corresponds to the eastern belief in transmigration, the eternally moving wheel of birth and death. On the other hand, he seeks to show that the West's criticism of the East is based upon a misunderstanding of eastern thought, which is a religious philosophy. He is perhaps too prejudiced in his comparison of the two types of thought. Yet his presentation is suggestive of much that might help both East and West.

In the second lecture he discusses Eastern Systems of Philosophy. The Upanishads are the earliest philosophical treatises. They are the ancient Vedanta. Dr. Shastri contends that the philosophy of the Upanishads is not Pantheistic. It is Idealistic. The Carvaka school (Materialism) is an ancient and influential type of thought in India. There are also the systems of Jainism and Buddhism, which are looked upon by the Hindus as unorthodox, because they do not accept the authority of the Vedas. The orthodox systems of Hindu philosophy are discussed under three groups, the Nyaya-Vaisesika, the Sankhya-Yoga, and the Vedanta.

Dr. Shastri's lectures are intensely interesting.

H. W. TRIBBLE.

History of Modern Philosophy. By Horatio W. Dresser, Ph.D., author of "Ancient and Medieval Philosophy." Thomas Y. Crowell Co., New York. 471 pages. $3.00. 1928.

Every preacher and teacher needs a few good reference books on philosophy. Here is one to be placed at the head of the list in the field of modern philosophy. It has the three essential characteristics that we look for in a work of this type. It is thorough, having enough of detail about each philosopher and each type of philosophy, and carrying a fairly full bibliography at the end of each section. It is well organized, so that the reader can locate what he needs without delay and then relate what he reads to the general stream of philosophy. And it is written in an attractive style, so that one finds himself

reading philosophy with a zest instead of studying it through a sense of duty.

Dr. Dresser begins with Francis Bacon and Empiricism in the sixteenth century, and brings his work up to date. In Part I he considers, after Bacon and Empiricism, Thomas Hobbes and Matrialism, the Rational System of Descartes and others; Spinoza's doctrine of Universal Substance; Leibniz and Monadology; John Locke and English Empiricism; the Enlightenment in Germany, England and France; and Berkeley, Hume and others. In Part II there is a thorough-going study of Kant, followed by Fichte, Schelling, Schleiermacher, Hegel, Schopenhauer, Mill, Darwin, Spencer, Huxley, Lotze, Bergson, and others. Philosophy in America is well presented in the last few sections of the book. The Idealism of Royce, the Personal Idealism, or Personalism, of Bowne, the Pragmatism of James and others, and American Neo-Realism are presented in order.

All in all, it is a valuable book. The publishers have made it attractive in binding and mechanical form.

H. W. TRIBBLE.

V. MISCELLANEOUS.

Manners: American Etiquette. By Helen Hathaway. E. P. Dutton & Company, New York. 422 pages. 1928.

It is a good thing to have a book of this sort in the home, even if it is a preacher's home. The author discusses such subjects as Children's Manners, Manners in the Home, Manners in Public Places, Conversation and Speech, Introduction, Weddings, Funerals, Dinners, Table Manners, and so forth. "Good manners are gracious ways of showing consideration to others." What a fine thing it is to study and master them. This is about the best book available for the purpose. It has more of common sense and less of folderol than the average.

H. W. TRIBBLE.

INDEX TO BOOK REVIEWS.

Page

Armstrong, R. C., Ph.D.: Buddhism and Buddhists in Japan 382
Bloore, John: Alternative Views of the Bible 384
Bousset, Von Wilhelm: Die Religion des Judenthums im Spathellenististtischen Zeitalter 373
Brown, Arthur J.: Japan in the World To-day 380
Buttenworth, G. W., M.A., D.Litt.: A Study of Church History, to the end of the Thirteenth Century 381
Conning, John Stuart, D.D.: Our Jewish Neighbors; an Essay in Understanding 371
Dresser, Horatio W., Ph.D.: History of Modern Philosophy 394
Dummelow, Rev. J. R., M.A.: The One Volume Bible Commentary. 370
Easton, Burton Scott, D.D.: The Gospel Before the Gospels 376
Feine, Von. D. Dr. Paul: Der Apostel Paulus. Das Ringen um das geschichthliche Verstandnis des Paulus 376
Gardner-Smith, P.: The Narratives of the Resurrection: A Critical Study 375
Harris, Rendel: The Twelve Apostles 374
Hatch, William Henry, Ph.D., D.D., D. Theol.: The Idea of Faith in Christian Literature From the Death of Saint Paul to the Close of the Second Century 392
Hathaway, Helen: Manners: American Etiquette 395
Hyde, Wm. De Witt: The Five Great Philosophies of Life 391
Kyle, M. G.: Explorations at Sodom 377
Luccock, Halford E.: Preaching Values 386
Macartney, Clarence Edward, D.D.: Paul the Man: His Life, His Message, and His Ministry 374
McDowell, Bishop William Fraser: That I May Save Some 386
Millard, Thomas F.: China: Where It is To-day and Why? 381
Montgomery, James A.: The Book of Daniel 375
Orchard, Rev. W. E. D.D.: Foundation of Faith, Volume IV. Eschatological 389
Peake, Arthur S.: The People and The Book 377
Porter, David R.: Dynamic Faith: Papers for Students on Christian Thought and Life 387
Robertson, Professor A. T.: The Second Edition of Lietzmann's Handbuch Zum Neuen Testament 372
Rogers, C. F.: Rome and the Early Church 383
Rowe, H. K., Ph.D.: Modern Pathfinders of Christianity. The lives and deeds of seven Centuries of Christian Leaders 379
Russell, Bertrand: Philosophy 390
Shastri, Prabhu Dutt, M.A., Ph.D., B.Sc.: The Essentials of Eastern Philosophy 393
Smith, J. M. Powis: The Old Testament: An American Translation 378
Soper, Edmund D.: Lausanne; The Will to Understand 384
Stewart, George: God and Pain 385
Tucker, John T., D.D.; Drums in the Darkness 379
Van Dusen, Henry P.: In Quest of Life's Meaning: Hints Toward a Christian Philosophy of Life for Students 392
Walpale, Rt. Rev. G. H. S., D.D.: The Great Reality 388
Winburn, H. L., D.D.: First Christian Impulses 387